

Spiritualism VERSUS *Christianity*



*An Account of the Origin, the History, the
Work, the Character, and the Destiny of the
Remarkable Movement Which at the Present
Time is Attracting the Attention of the World*

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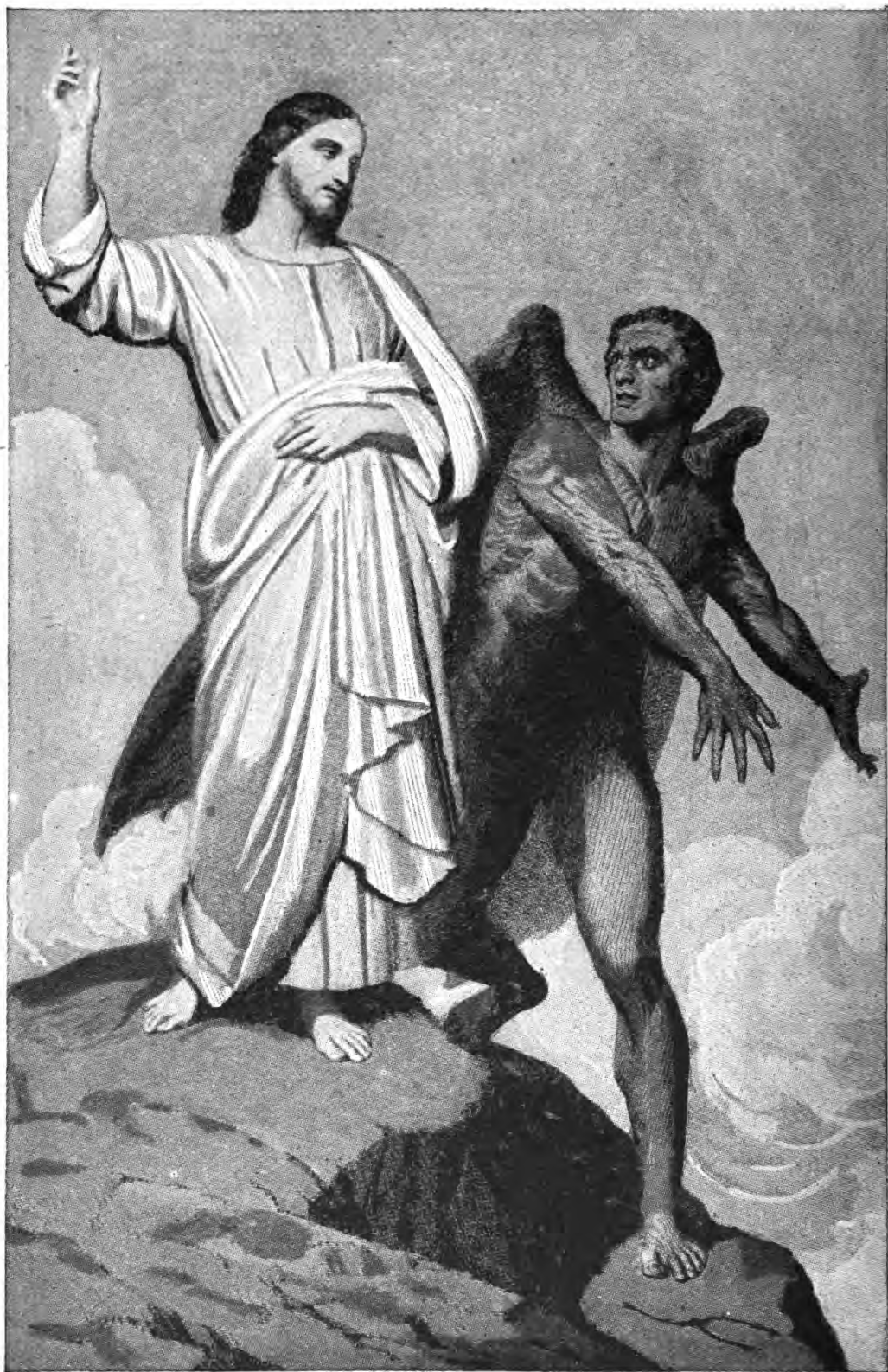
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Christ's personal encounter with the spiritist leader

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CHAPTER ONE

THE ASCENDENCY OF SATAN

THE close of the history of the world is to be marked by the ascendancy of Satan. . When the arch-rebel against the government of God knows that he has but a short time in which to work, he is to work with all power and signs and lying wonders, insomuch that if it be possible he shall deceive the very elect. The cumulative wisdom and knowledge gained from six thousand years of experience in leading the human family into sin is to be brought by Satan to bear upon the last generation of the human race, and especially upon the church of the living God.

Again and again do the Scripture writers sound forth their note of warning against the deceptions of Satan in the last days. Paul seems to have been especially moved by the Spirit to write of this matter, for he declares:

“Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils.” 1 Tim. 4: 1.

In speaking of the coming of Christ the second time, Paul again declares that this great event will take place “after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish.” 2 Thess. 2: 9, 10.

And John, the Revelator, in the wonderful vision he was given of the judgment and destruction of spiritual Babylon, which takes place at the second coming of Christ, heard a mighty angel declaring the reason for this destruction in the following words:

"For by thy sorceries were all nations deceived." Rev. 18: 23.

In answering the question of his disciples as to the sign by which they were to recognize that his second coming was near, Christ said:



"Your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour"

"Take heed that ye be not deceived: for many shall come in my name, saying, I am Christ." Luke 21: 8.

And he again declared that these false prophets would "deceive many." Mark 13: 6.

It is because of these warnings that the inspired instruction given in the following passages is especially applicable to the present generation:

"Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." 1 Pet. 5: 8.

"Put on the whole armor of God, that ye may be able to stand against the wiles of the devil." Eph. 6: 11.

In view of these facts it is apparent at once that if the last generation is to find any escape from the wiles of the devil, it must have some knowledge of his work, of his origin, of his power, and of his personality. We shall have but little hope if we are ignorant of his devices. Above all other periods in the history of the work of God on earth, it is imperative at this present time that the church should be acquainted with the work of its great adversary.

The Devil a Personal Being

The danger of the present hour is increased by the tendency which has appeared in the church in recent years to discredit the doctrine of the personality of the devil, and by the lightness with which the whole subject is dealt with when it is considered at all. Sermons upon the subject of Satan are very rare, and are received with incredulous smiles as if the subject were one only for children, and scarcely suitable for grown people.

But that this subject is one of most vital importance is evident from the fact that the character and work of the devil are constantly dwelt on in the Scriptures of Truth, especially in the New Testament. At the very beginning of the gospel of Christ the devil is seen as the personal tempter of our Lord, and through all the gospels, epistles, and the Revelation, one is struck with the constant references to the personality, origin, power, cruelty, malignity, and final doom of the "god of this world."

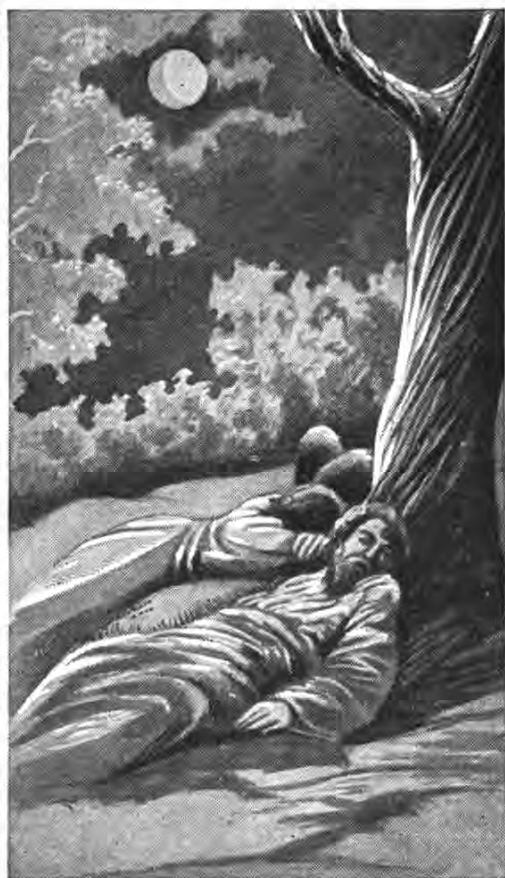
That Satan has a personality will be plain from a study of the numerous titles and names which are applied to him in the Bible. Thus he is called "Abaddon" (Rev. 9: 11), "the accuser of our brethren" (Rev. 12: 10), "your adversary" (1 Pet. 5: 8), "the angel of the bottomless pit" (Rev. 9: 11), "Apollyon" (Rev. 9: 11), "Beelzebub" (Matt. 12: 24), "Belial" (2 Cor. 6: 15), "the dragon" (Rev. 20: 2), the father of lies (John 8: 44), "a liar"

(John 8:44), "murderer" (John 8:44), "power of darkness" (Col. 1:13), "prince of this world" (John 14:30), "prince of the devils" (Matt. 12:24), "prince of the power of the air" (Eph. 2:2), "ruler of the darkness of this world" (Eph. 6:12), "the serpent" (2 Cor. 11:3), the "spirit that now worketh in the children of disobedience" (Eph. 2:2), the "tempter" (Matt. 4:3; 1 Thess. 3:5), the "god of this world" (2 Cor. 4:4), "the unclean spirit" (Matt. 12:43), and the "wicked one" (Matt. 13:19, 38).

The personality of Satan is still further made clear by the Bible references which represent the chief of the kingdom of evil as presumptuous (Job 1:6; Matt. 4:5, 6), proud (1 Tim. 3:6), powerful (Eph. 2:2; 6:12), wicked (1 John 2:13), malignant (Job 1:9; 2:4),

subtle (Gen. 3:1; 2 Cor. 11:3), deceitful (2 Cor. 11:14; Eph. 6:11), fierce (Luke 8:29; 9:39, 42), cruel (1 Pet. 5:8), always active in doing and promoting evil (Job 1:7; 2:2).

The work of Satan is compared in the Bible to a fowler setting snares for unwary souls (Ps. 91:3), to an enemy who in the darkness of the night sowed tares among the good seed of the field (Matt. 13:25, 39), to a wolf ravaging the flock (John 10:12), to a lion seeking to catch and devour its prey (1 Pet. 5:8). Against his subtlety, his treachery, and his devilish



"But while men slept,

insinuations we can guard ourselves only by constant watching and prayer (2 Cor. 2: 11). Christ has commanded his people to uncompromisingly resist all his approaches and solicitations (1 Pet. 5: 9; James 4: 7; Eph. 4: 27).

Through the Enemy's Country

Thus from the teaching of the Holy Scriptures it is plain that the way of the Christian pilgrim, who is journeying to reach the kingdom of God, lies through the enemy's country, through the territory of "the god of this world." While the weary pilgrim has a mighty God to defend him, while he is safe in the keeping of the Good Shepherd, while he will be surely guided by the Spirit of truth, yet his struggle with the enemy of his soul will be real and painful; he will find it necessary to sustain a prolonged and fiery ordeal and a most severe conflict. The pilgrim believer will find his way safe only as he realizes that the sleepless and vigilant eye of a malignant and cruel enemy is following his every step, and that the accumulated subtlety and cunning of six thousand years of experience is constantly at work to draw him away from Christ, and he is thus made to realize his need of constant watching and praying.

Satan's Mightiest Working in This Age

The mightiest working of Satan is to be witnessed in



his enemy came and sowed tares"

the last years of the history of this present evil world. The Bible most clearly reveals the fact that the time is very near at hand when the history of this world will be closed and the kingdoms of this world will become the kingdom of our Lord and of his Christ. Rev. 11:15. Ere long Satan is to be bound for a thousand years. Rev. 20:1-4. Soon this whole world will come into the possession of the people of God. Dan. 7:27. The whole government of this earth, as now controlled and managed by sinful men, is soon to pass away, and the history of Satan's rebellion and his usurped dominion on earth will before long be ended. The unfolding of the prophecies of the Bible and the rapidly fulfilling signs of the times very plainly reveal that the end of this age is very near.

From his knowledge of the Scriptures, and from what he sees of the maturing of the plans of God, Satan plainly perceives that the time of his overthrow cannot be long delayed. But a short time remains to him; and hence he will make special efforts to keep the world still under his power. He knows that Christ will not come without some signal display of power and glory. Hence Satan is determined that he also will manifest his power to the world with the design of having his false miracles attributed by the people to the miracle-working power of God.

The Devilism of the Dark Ages

In order to accomplish this deception he will not appear in his true character. Nor will he appear in that character which has been attributed to him by the false theology of the past and the present. There is nothing more utterly absurd and baseless than the conception in the popular mind of the appearance of the devil. From medieval tradition and superstition there has come down to us a picture of Satan as a monster of horrid form and hideous expression, with an accompaniment of hoofs, horns, pitchfork, forked tail, and breath of flames. This



The Christian pilgrim journeying through the enemy's country

hobgoblin of the ignorant and superstitious has no reality in fact, no basis in the Scriptures, and is the source of derision on the part of the intelligent and the cultured.

In fact, this very grotesque and absurd impression regarding Satan very clearly shows the craft and guile of the deceiver, for such a caricature serves only to excite the mockery of the intelligent, and thus it disarms suspicion, prevents vigilance, and leads the people to disbelieve and deny the existence of the devil. When the world was at last aroused from the nightmare of papal superstition, and emerged from the dark ages, a trumpery devil with horns and hoofs, smelling of sulphur and spitting fire, was no longer calculated to frighten the people; and having discarded this absurdity, they were then ready to go to the other extreme and deny the existence of all unseen powers of evil. Thus they were prepared to become Satan's dupes and prey.

And so it can be plainly discerned that the entire devilism of the dark ages, with all its trumpery of horns, hoofs, pitchforks, gridirons, and imps who act as stokers

of the furnaces of hell, is merely a device of the arch-deceiver himself, designed to deceive and delude people into a denial of his own existence, in order that they may thus be thrown off their guard and be the more easily ensnared and deceived. This medieval devilism is utterly unknown to the Bible and to Christianity.

Satan Transformed

Discarding, then, these absurd views of a superstitious age, we are ready to listen to the explicit statements of the Bible. And here we are informed that Satan is able to appear to men in a character which is the exact opposite of his true character.

"Satan himself is transformed into an angel of light." 2 Cor. 11:14.

Warned by this instruction, those who wish to guard themselves from the deception of the adversary of their souls in this age will be on the lookout for manifestations of his power, not frightful, hideous, ludicrous, or grotesque, but manifestations in which truth will be so insidiously woven with error; and grace, courtesy, purity, and wisdom so mixed with impurity, immorality, and the antics of demons, as to lull suspicion, quiet apprehension, and prepare souls to be deceived. In these things should be discerned the subtlety of the serpent and the skill and cunning of the deceiver, for we may be certain that Satan will carefully guard himself in these manifestations from revealing anything that will shock the senses or awaken prejudice.

The *perfect imitation* of that which is true and genuine is the most dangerous counterfeit. There is nothing deceptive in the leer of a demon or the mocking laughter of a fiend. Should Satan manifest himself openly to the world, he would but give evidence that he had taken leave of his cunning and shrewdness. It is "by good words and fair speeches" that the hearts of the simple are deceived. It is to be expected that a false apostle or

prophet will seem more religious and holy than a true one; and when a real pattern of piety and propriety is desired, an impostor and hypocrite should be observed. These things are the stock in trade of the deceiver. Hence the soul today who desires to guard against deception must look beyond the outward appearance, must penetrate deeper than the outward profession in order to recognize the secret forces which are at work and the hidden motives which are covered and hidden by a fair exterior.

Spiritualism Is Disguised Devilism

Spiritualism today masquerades as Christianity. But this is mere pretense. It is not Christianity. It is just the opposite. It is disguised devilism. This the following chapters of this book will make plain. It is written for this very purpose. It is written that those who are toying and dallying with spirit manifestations, and drifting in the outer circles of this fearful whirlpool, who stand inquiring and investigating and experimenting on the darkened borderland of this terrible delusion, unconscious of the serpent-spell which has enthralled them or of the dangerous coil which has encircled them, may have their attention directed to the fact that they are dealing with foes which are older, craftier, more subtle, and more mighty than all the children of men. It is written in order that those who thus stand in such fearful danger may learn that their truest wisdom is to cry to heaven for deliverance from Satan's snares, and to urge them to accept for their own the whole armor of God, that they may be able thus to withstand all the wiles of the devil.



CHAPTER TWO

THE ORIGIN OF SPIRITUALISM

SPIRITUALISM is not a new development. It is as old as the human race. It had its origin in the Garden of Eden. The first spirit medium on record was the serpent in the Garden. The fall of man and the ruin of the world was caused by heeding the counsel of a spirit medium.

We are told that the serpent was "more subtle than any beast of the field which the Lord God had made." Satan selected this "subtle" beast as a medium through which to manifest the first spritualistic phenomena. Through the serpent he spoke to Eve, the first woman, thus using the serpent as a medium to deceive her. He spoke to her only in order to deceive her. This, in fact, is the purpose of all mediumship.

It is worthy of more than passing attention that it was by believing a spiritualist medium that this world has been overwhelmed with such a flood of sin, disease,

sorrow, grief, misery, trouble, and death. And it is worth noticing, also, that if Satan then could take possession of the body of an animal or reptile and so control that reptile as to make it appear different than it really was, and then through his control of that reptile deceive and delude an innocent and unfallen being, we certainly are justified in believing that he can and does exert his power today in a similar way to deceive and delude human beings; for his power and craft and malice during these six thousand years since this first spiritualistic manifestation have not diminished, but rather increased. Today he still deceives and deludes the world through mediums.

The record of the deception of the first spirit medium is important, and is as follows:

“Now the serpent was more subtle than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.” Gen. 3:1-6.

Satan, having failed to bring about the rebellion of all the angels of heaven, was cast out into this earth. Here he at once began to plot the ruin of man. He laid his plans with consummate skill and cunning, and carried them out with signal success. With superhuman wisdom he carried out his malicious design by first taking possession of the body of a creature called *Nachash* in the Hebrew original, and in our version, the serpent. Through this medium he spoke with an audible voice to the woman, holding a conversation with her through his control of this creature.

Three things are worthy of special attention in this inspired narrative: First, Satan obtained control and took possession of the body of an animal or reptile and retained that possession as long as he chose; second, he held such complete control of this creature that he made it, for the period of his possession, lose the distinctive character which belonged to it, and to take on, in appearance at least, the character and attributes of another being; third, by his control and possession of this creature he made an unfallen human being imagine that she was holding converse with an animal or reptile, when in fact she was holding a conversation with the devil himself, and he used this deception to cause this unfallen being to sin.

Origin of Modern Spiritualism

Through the same method, now called Spiritualism, Satan is still deceiving unwary souls. The rise and progress of this present movement is of interest to the student of this system, and we here record it.

Modern Spiritualism had its beginning in Hydesville, N. Y., in the year 1848. The first intelligible communication of Spiritualism in modern times came in response to a direct appeal to Satan himself. In the year mentioned, a farmer by the name of John D. Fox lived in Hydesville, near Rochester, N. Y. He was the father of six children, two of whom were living at home. These were the youngest children of the family and their names were Margaret, who was fifteen years of age, and Kate, aged twelve. They had but recently moved, and they found the house they occupied disturbed, especially at night, by peculiar noises. They attributed these noises at first to mice and rats, and then to a loose board. They soon discovered, however, that these noises were distinct and intelligent rappings.

After retiring on the night of March 1, 1848, the parents and children sleeping in the same room, these rappings

commenced with greater violence than usual. Mr. Fox arose and tried the window sashes, and, finding them all secure, was about to return to his rest, when Kate, observing that when he shook the sashes the rappings seemed to reply, turned in the direction from which the sound seemed to come, and snapped her finger several times, at the same time exclaiming, "Here, Old Splitfoot, do as I do."



Mr. Fox arose and tried the window sash, while Kate snapped her finger at Old Splitfoot

Instantly the rappings replied with sharp, distinct taps. This frightened the girls so that they had no further desire to continue the conversation with "Old Splitfoot." But the mother continued to cultivate his acquaintance until she received a message which professed to come from the spirit of a man by the name of Charles B. Rosma. This message informed her that this man, Rosma, had been murdered in that very house some

years before. An exact location in the cellar of the house was given as the place where his body had been buried. On digging there, a considerable portion of a human skeleton was discovered, and it was later ascertained that a man answering to the description given had visited the house and had not been seen again.

Other Messages Received

The members of the Fox family continued to press their inquiries upon the intelligence which was back of the rappings, and they received other messages which were verified. Margaret Fox soon developed very remarkable occult powers in her continued intercourse with the spirits. By the aid of the spirits lost articles were found, hard questions were answered, and difficult problems solved. Neighbors came in to investigate. Some came from long distances to look into this "rapping delusion," as it was first called, and finding the answers given by the spirits to be in the main correct, many became convinced that the Fox girls were actually in communication with the spirits of the dead. From this time the movement spread like a prairie fire.

Table-Tipping

But Spiritualism did not remain a manifestation merely in the form of rappings. It has developed through various stages, and its manifestations are now revealed in a number of different forms. One of the usual modes of operation is for a few individuals to sit at a table, one of whom must be a medium, that is, a person who acts as a connecting link between the visible and the invisible, through whom the invisible agent may operate. All lay their hands upon the table, touching it lightly, and observe the utmost silence, when shortly the table begins to move. Questions are then asked of the table as if it were intelligent. These are answered by the table tilting up and down. One tilt means a negative answer, two a doubtful answer, and three an affirmative.



"All lay their hands upon the table"

Thus the table can be made to stand on one foot, to walk about, and to answer various questions.

Sometimes through the table the invisible agent is addressed. The form then is, "Will the spirit tell us?" or, if the spirit has given his name, "Will A or B answer our question?" So that in this form intercourse is had between the living and the world of spirits through a mere table.

Other Manifestations

But the phenomena of Spiritualism are manifested in other forms. Other material objects are moved about, lifted up, and broken in pieces. Persons are lifted up without any visible agency, and then are moved about in the air from room to room; little children who know nothing of music play skilfully upon all manner of instruments; and musical instruments play themselves, the bows of violins moving over the strings without

being touched by a visible hand; hands have appeared writing upon the wall; these hands have been touched and felt, some warm and some cold to the touch; individuals have been seized and shaken with violence, while their clothes have been torn off them; the very forms of individuals known to have been long dead have been made to appear; facts have been revealed, and secrets made known which were beyond the power of the living to discover; dead friends have been represented as returning from the world of spirits, and talking with the living, sometimes comforting, sometimes warning, sometimes telling the truth, and sometimes lying.

Some of these wonders and antics are doubtless frauds, tricks, and impositions done by sleight of hand, but many of them are so mysterious and remarkable that they have produced conviction in the minds of some of the world's profoundest thinkers that some strange and unseen intelligence is thus operating, performing marvels and communicating information to those who are led to seek the aid of these invisible spirits and to submit to their control.

The Ouija Board

Another form by which messages come from unseen spirits is the ouija board. This is a board upon which stands a small triangular table with three legs. On the board are printed the letters of the alphabet, the figures from one to ten, and the three words "yes," "no," and "good-by." Two or more persons sit about this board and their finger tips rest lightly on the table, while they ask questions. The answers are given by being spelled out by the table leg at the apex of the triangle, the table moving about under the propulsion of the spirit to the letters, the figures, and the words.

Of this ouija board an advertisement declares that "many people have demonstrated that this wonderful talking board is the link that connects the

living with the spirits of those who have gone before."

In an article entitled "Messages from the Dead," written by Harvey O'Higgins, appearing in the *Metropolitan Magazine* of April, 1917, in speaking of the messages which came through the operations of the ouija board, the writer comes to this conclusion: "If they are true messages from living people, it seems difficult to doubt the reality of conscious existence after death."



Operating the ouija board

A message which he received through the ouija board in which there were names and locations unknown to any one present, led him to conclude that if these were found to belong to people who really existed, "then it was as easy, apparently, to get messages from the dead, on the ouija board, as to get messages from the living on the telephone; the mystery of survival after death had been solved; the sphinx had spoken." Another message to him represented that seven thousand shares of a certain stock of which he had never heard were

hidden behind the safe in a certain store in a city which he had never visited, and this writer concluded from this that "in order to prove, beyond any reasonable doubt, the survival of identity after death, it was only necessary to go to Marion Brothers' store and take those stocks from their hiding-place."

Survival of Conscious Intelligence

This, in fact, is the fundamental teaching of Spiritualism, that there is a survival of consciousness and identity after death, and that Spiritualism affords a means by which the spirits of the dead can communicate with the living. All of its other teachings are subordinate to this. All of its phenomena seem to be performed for the sole purpose of creating in the minds of the inquirer the belief in the conscious existence of the dead and the possibility of communicating with the spirits of the dead through the medium of Spiritualism. Everything that it does tends to this one end, leads in this one direction. And so remarkable have been its manifestations, and so unaccountable on all natural grounds have been its phenomena, that skilled investigators, men of science, publicists, statesmen, religious leaders, and leaders in the world of thought have been profoundly convinced of the survival of conscious intelligence after death, and of its ability to communicate with the living.

Numerical Strength of Spiritualism

Because of the conviction which the unseen force back of Spiritualism carries with it, its adherents have increased at a most astonishing rate. Its numbers its followers now not by tens of thousands, but by millions. Some of the organs of the movement now set their number as high as ten million, and this is doubtless far under the mark.

The writer believes their estimates to be far too modest. *Five hundred million* would probably be much nearer

the truth. For it must be remembered that the savages of Africa, the barbarians of the East Indies, the Chinese, the Hindus, the Tibetans, and the South Sea Islanders, and practically every nation where idolatry, barbarism, and devilism prevail, make the same claim of intercourse with unseen intelligences, whom they claim are *the spirits of the dead*, as do the Spiritualists of civilized lands. And in many cases these humbler converts to Spiritualism could show their more dignified brethren in civilized countries manifestations and wonders such as they have never yet witnessed. Beyond all question Spiritualism is the most popular religion, if it can be called such, in the world today.





CHAPTER THREE

ANCIENT SPIRIT MANIFESTATIONS

SPIRITUALISM has existed for more than five thousand years. Notwithstanding this fact, there is no claim made by Spiritualists today which is more frequently asserted or more persistently urged than that the manifestations of this movement at this time are calculated to introduce a new era in the affairs of men and produce a much more advanced state of civilization. In this connection we are assured that Spiritualism is a *new revelation* which is destined to send all other systems of religion to the scrap heap, including the gospel. This, if true, is important.

But it is not true. Spiritualism is not a new revelation. It is an ancient falsehood. It has existed for ages in the midst of heathen darkness. And its presence in savage lands has been marked by no march of progress, by no advance of civilization, by no development of education, by no illumination of the mental faculties, by no increase in intelligence, but its acceptance has been productive of and coexistent with the most profound ignorance, the most barbarous superstitions, the most unspeakable immoralities, the basest idolatries, and the worst atrocities which the world has ever known.

Therefore if in our backward glance over the history

of this movement we shall discover that in past ages it has been associated with all the degrading abominations of heathenism; that the nations which have attempted to walk in its delusive light have as a consequence been plunged into ignorance and superstition; and that all the essentials of Spiritualism today are in full blast now in lands where darkness, idolatry, oppression, and barbarity reign; this will help us to estimate the truth of the claims which are being put forth today by the dupes of this system who profess to see in it a superior light, a new revelation, the open door to a new era of progress and enlightenment.

A study of the records of the past will reveal a great mass of evidence that throughout the heathen world spirit manifestations have been known from the remotest times. Both sacred and profane writers describe in much detail various types of occult science by which a solution of the mysteries of the unseen world was attempted. In Egypt, Assyria, Babylon, Greece, and Rome such things as astrology, soothsaying, magic, divination, witchcraft, enchantment, augury, consulting with familiar spirits, and necromancy were common, as they were also among those nations which the Israelites drove out of Canaan.

An Ancient Catalog of Magic

The earliest catalog of the various forms of spirit manifestations which were known to the ancients is given us by Moses, who, instructed as he was "in all the wisdom of the Egyptians," was familiar with all the arts of magic and spirit manifestations among even the initiated of the Egyptian priesthood, many of whom were spirit mediums. This catalog is as follows:

"There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord." Deut. 18: 10-12.

Here, then, is a list of eight different classes of those who dealt in occult and forbidden mysteries. Notice how comprehensive a list it is.

First, there was the user of divination, or the *diviner*. This covered the seeking by supernatural means the knowledge of future events and hidden things. Such a one was Balaam (Josh. 13:22, margin), and diviners were common among the tribes in southern Palestine,



The Babylonian magicians before Nebuchadnezzar

the Philistines. 1 Sam. 6:2. And that the use of divination was also common in Egypt is evident from the fact that Joseph, while prime minister of Egypt, on the occasion when he accused his brethren of stealing his cup, asked them if they did not know that such a one as he could "divine," and by this method uncover wrongdoing. Gen. 44:5-15. It was practised also in Babylon, where three methods are spoken of,—by arrows or rods, by images, and by inspecting the entrails of animals. Ezek. 21:21.

Second, the *observer of times*, or rather, as the Vulgate has it, an *observer of dreams and omens*. This is the same as a soothsayer, and this method of divination, by which information was secured by relying on dreams and revelations, was common in Assyria, Egypt, Philistia, and apostate Israel. 2 Kings 21:6; 2 Chron. 33:6; Isa. 2:6; Micah 5:12. It is true that God did give genuine revelations in visions and dreams, "when deep sleep falleth on men" (Job 4:13), but those who made the interpretation of all dreams a profession, and by this means deceived and deluded the people, were abhorred by the Lord.

Third, the *enchanter*. This covered serpent charming, and, as was the custom of the Roman augurs, the observance of omens and signs, and the singing and flight of birds, in an endeavor thus to reveal the secrets of the world of mystery.

Fourth, the *witch* or *sorcerer*. This covered the practise of divination by prayers to demons and the administering of drugs, and the attempt to obtain information by the aid of a familiar spirit. The Septuagint renders it, "Maketh use of drugs to practise incantation."

Fifth, the *charmer*. This was one who by the use of song, amulets, magnetism, charms, hypnotism, and demonical power bound evil spells upon men, and sought and obtained desired objects and information. According to Xenophon, this was common in ancient Greece.

Sixth, the *consulter with familiar spirits*. This was one who had made a compact with an invisible intelligence, pretending to be the spirit of a dead person, and who called these spirits up and consulted them in order to obtain oracular answers.

Seventh, the *wizard*, or *wise man*. This was one who by his own mental power, and with the aid of occult arts, gained information from secret sources and thus obtained the name of possessing supernatural wisdom.

Eighth, the *necromancer*. This was one who consulted

with the spirits, who claimed to evoke the spirits of the dead and secure from them answers to such questions as he asked.

These various classes of people were popularly supposed to possess supernatural powers, and that all the charlatans of ancient time were not included in this catalog is evident from the fact that Isaiah mentions still others under the names of "astrologers," "star-gazers," and "monthly prognosticators." Isa. 47:13.

From this it is clear that the Old Testament does not seem to be behind the present age in its knowledge of the theory and practise of occult arts and magic, and the phenomena of Spiritualism, but rather in advance of it. And it should be remembered that these occult practises were not only prevalent in the ancient lands of the Bible, but were at the same time accompanied by the basest and vilest immoralities and licentiousness,

as well as by cruelty and barbarism, so much so, indeed, that the Lord said, "For all that do these things are an abomination unto the Lord: and because of these abominations the Lord thy God doth drive them out from before thee." Deut. 18:12.

An Ancient Spirit Message

One of the most ancient accounts of the practise of Spiritualism given by a secular writer occurs in the writings of Herodotus, the Greek historian. Here we are



The star-gazer and the magician

given the history of Periander, a great tyrant of Corinth in 665 B. C., who murdered his wife Melissa. After this he "sent messengers to the Thresprotians on the river Acheron, to consult *the oracle* of the dead concerning a deposit made by a stranger. *Melissa, having appeared*, said she would neither make it known, nor tell in what place the deposit lay, because she was cold and naked, for that there was no use in the garments in which he had buried her, since they had not been burned."

At the same time Melissa sent him a "*test message*" revealing to him something which could be known to none but himself. This message is so vile that it cannot be printed, but it convinced Periander that the spirit was that of his murdered wife, for he "made proclamation that all the women of Corinth should repair to the temple of Juno. They accordingly went, as to a festival, dressed in their best attire; but he, having privately introduced his guards, stripped them all alike, both the free women and their attendants; and having collected their garments together in a pit, he invoked Melissa, and burned them. When he had done this, and sent a second time, the phantom of Melissa told in what place she had laid the stranger's deposit." Herodotus, Book 5, ch. 92, par. 7; Book 3, ch. 50.

Thus twenty-five hundred years ago a beastly wife-murderer, by means of Spiritualism, obtained intercourse with unclean spirits, resulting in insult and degradation to every woman in Corinth. And it is no better today than it was in ancient Greece except as the gospel of Christ may have partially improved its conduct.

The Experience of Cræsus

Another instance of Spiritualism is given us by ancient history. This is the case of Cræsus, about 550 B. C. Cræsus was king of Lydia, and he became alarmed at the growing power of Persia. Desiring to secure counsel



The predicament of Croesus for heeding
a spirit medium

from the most reliable oracle in the world, he decided to test the power of the different oracles, and did so by sending his messengers to consult seven different ones. These messengers were instructed to inquire of the oracles on the hundredth day after their departure from Sardis, "what Croesus, son of Alyattes and king of the Lydians, was *then* doing; and . . . should bring him the answer of each oracle in writing."

Herodotus gives an account of the messengers sent to the oracle at

Delphi: "No sooner had the Lydians entered the temple of Delphi to consult the god, and asked the question enjoined them, than the Pythian thus spoke in hexameter verse:

"The number of the sands of the sea, and the measure of the sea I know; The dumb I understand, and him that has not learned to speak I hear. The savour to my soul has come of a hard-skinned tortoise, Boiled in a caldron of brass, together with the flesh of lambs, Beneath which brass is spread, and which with brass is covered."

This test was considered very successful, for on this very day, the hundredth from the time the messenger left Sardis, Croesus had divided a tortoise and a lamb, and was engaged in boiling them in a brass caldron with a brass cover. The distance from Sardis in Asia Minor to Delphi in Phocis made human communication impossible. Hence Croesus was convinced that this was a reliable oracle, and, as the answers of the other

oracles were unsatisfactory, he loaded other messengers with rich presents, and sent them back to Delphi with the following question:

"Crœsus, king of the Lydians and of other nations, esteeming these to be the only oracles among men, sends these presents in acknowledgment of your discoveries, and now asks whether he should lead an army against the Persians, and whether he should join any auxiliary forces with his own."

And the answer given by the oracle was:

"That if Crœsus should make war on the Persians he would destroy a mighty empire."—*Herodotus, Book 1, ch. 46-50.*

Cicero reports the answer of the oracle as follows:

"By crossing Halys, Crœsus will destroy a mighty power."

So Crœsus, following the counsel of a spirit medium, made war on the Persians, and did destroy a mighty empire—he destroyed his own empire, for he was defeated.

Several things in this experience of the most wealthy man of the ancient world are worthy of special attention. First, the spirit medium at Delphi was able to tell what was past, and even what was then going on at a distance. Evil spirits did not have to wait for the invention of telegraphy to convey information. Second, when the spirit medium attempted to foretell the future he failed, as all mediums today do. Third, that in order to hide his lack of knowledge regarding the future, the spirit medium was forced to resort to utterances which were deceptive in construction and ambiguous in meaning, so that no matter which way events turned they would appear true. Fourth, that the dupe of the oracle, when he ventured to rely on its advice for the *future* because he had been convinced of his knowledge of the present, was deceived and ruined by heeding the pretended revelation.

Pyrrhus

Similar to this was the experience of Pyrrhus, king of Epirus, who about three centuries before Christ sent to

consult the oracle at Delphi about the possible outcome if he should make war with the Romans. The answer he received was, in Latin, as follows:

"Aio, te. Æacido, Romanos vincere posse."

And from such a message no human being can tell whether it was meant that he was able to conquer the Romans, or the Romans were able to conquer him. The interpretation of the thing was optional with the inquirer, and the risk was entirely his.

Maxentius

Another experience of this kind took place when the contending emperors of Rome, Maxentius and Constantine, were fighting for the mastery of the empire. Maxentius sent to consult the Sibyline oracles about going out to battle, and received the following reply:

"On that day the enemy of Rome will perish."

So he went out and gave battle, and as a result was defeated and drowned when returning to Rome. Hence it turned out that "the enemy of Rome" was himself; and it must not be overlooked that the message of the oracle would have turned out true no matter which emperor had been defeated. The spirits always play safe.

Cicero

It was because of the uncertain meaning of such messages that Cicero, the Roman orator and statesman, was led to write of these oracles as follows:

"Neither do I reckon that any faith ought to be had in the prophets of Mars, or in the revelations of Apollo, some of which are the merest fiction, some inconsiderate babble, never of any authority with a man of even moderate capacity. . . . O sacred Apollo, Chrysippus filled a whole volume with your oracles, partly false in my opinion, and partly by accident true,—as happens in all treatises for the most part—partly equivocal and obscure, so that the interpreter needs to be interpreted, and the lot itself needs to be referred to the lot."—*De Divinatione, Vol. II.*

Strabo

Spiritualism was known as widely in the Roman Empire as it was in the Grecian. The Pantheon, the place of the Roman gods, was peopled with dead men. The heroes and demigods worshiped by the Romans were dead men. Dead kings and rulers and conquerors of previous ages became great deities and were much applauded and highly honored. Shrines were built to them, and from these shrines oracles gave answers to questions and performed other miracles. Of the revelations and acts of such oracles a writer who died about 25 B. C. said:

"Whether these things were true, and in what degree, I dispute not; men, indeed, accounted them, and *believed in them as true*; insomuch that those skilful in divination were held in such esteem as even to be thought worthy to reign;—the men namely who make known to us the divine precepts both *while living and after they are dead*."—*Strabo, Geography, Book 16.*

Pliny

And that celebrated naturalist, Pliny the elder, writing about the year 77 A. D., and giving an account of various kinds of magic then practised, said:

"We may be fully assured and boldly conclude that it is a detestable and abominable art, grounded on no certain rules; *full of lies and*



The Roman orator, Cicero

vanities, howsoever it carry some shadow of verity: and to say a truth, that certitude which it hath in effecting anything, proceeds rather from the *devilish art of poisoning* practised therewith, than from the art of the magic itself. But why need any man to seek and harken after the lies which the magicians in old time have let fly and sent abroad; when I myself in my youth have seen and heard Apion, that great and famous grammarian, tell strange tales. . . . That same Apion reported in my hearing that he had *conjured and raised up spirits to inquire* and learn of Homer in what country he was born, and from what parents descended; but he durst not relate what answer was made again, either unto him or them.”—*Natural History, Book 30, ch. 2.*

A Seance of Ancient Rome

The methods used by the Spiritualists of Rome sixteen centuries ago were similar in every respect to those in use by Spiritualists today. There has been no progress in this respect. The Roman historian, Ammianus Marcellinus, who lived during the fourth century after Christ, gives an account of certain politicians in the reign of



The Pantheon at Rome

Valens. They became very anxious as to how their interests were to be cared for in the reign of the next emperor, and set themselves the task of discovering who this next emperor would be, not taking into account the jealous watchfulness of Valens. So they resorted to Spiritualism in order to obtain this much coveted information. But the officers of Valens somehow managed to keep informed of many things without the aid of spirits, and these curious politicians suddenly found themselves haled before the high court of Rome, accused of treason. Two of them, Hilarious and Patricius, were tortured, by which cruelty they were brought to make the following confession regarding the methods they used in obtaining information from spirits. It sounds very much like the account of a Spiritualist seance today.

"This ill-omened little table which you see before you, most notable judges, we constructed of laurel twigs, with dire auspices, so as to resemble in form the Delphic tripod; and having consecrated it with mystic, chanted imprecations, and with much and long-continued dancing in a ring round about it, at length we got it in operation. The method of working it, whenever it was consulted concerning hidden things, was on this wise: It was placed in the midst of the apartment which was made pure by Arabian incense; a circular plate composed of different metals being simply laid upon it, upon the extreme margin of whose circumference were skilfully engraved the scriptile forms of the twenty-four letters of the alphabet, separated from each other by accurately measured spaces. Over this, robed in linen vestments, having on his feet sandals of the same material, the turban wound about his head, and holding in his hand the boughs of a tree of good omen,—the spirit from whom the prescient response was expected having been propitiated by appropriate chants—stood one skilled in ritual science, holding suspended a small ring composed of finest Carpathian thread, and wrought with mystic rites,—which, darting forth at regular intervals, strikes upon each particular letter, which attracts it. In this manner it spells out heroic verses, conformable to the questions asked, and complete in mode and measure, like those which proceed from the Pythia, or from the oracle at Branchidæ.

"In this house then, at the time referred to, we were inquiring who should be the successor of the present emperor—a question which was suggested by the previous announcement that he would be in all points a finished character. The ring darted to the rim of the dish and had already touched the two syllables THE-O with the final



The ring darted to the rim of the dish and touched the letter D

addition of the letter D, when one of those present exclaimed that Theodorus was pointed out by the decree of fate. Nor did we make any further inquiry of the matter, since it was sufficiently clear to all that Theodorus was the man for whom we were asking."—*Ammianus Marcellinus*, XXIX, 29.

And the result of this seance, or ouija board revelation, of some sixteen centuries ago, was that Theodorus was arrested and executed with many others whose names began with Theod—. Later Valens was defeated by the Goths, and he was succeeded by Theodosius as emperor of the east. But, as in the case of the Delphic oracle and the mediums who try to unlock the future now, only the event could reveal who was meant.

Thus for long centuries Spiritualism has been known and practised. It existed in the ancient heathen world, as it exists today in heathen lands. And everywhere it has manifested itself it has been the direct cause of degradation, superstition, ignorance, tyranny, and terrorism. Through all its long history it has ever been a foe to

progress. Ancient Greece and Rome were hotbeds of spiritualistic deceptions and manifestations, and as a consequence many of their customs were barbarous, their social life was infamous, and their worship was gross and licentious. These conditions constitute the fruit of Spiritualism.



A fair spirit medium



Christ healing a demoniac

CHAPTER FOUR

SPIRIT MANIFESTATIONS IN THE NEW TESTAMENT

THE New Testament abounds with instances of the control by evil spirits of human beings; that is, it abounds with records of Spiritualistic manifestations. Some Spiritualists have been so bold as to claim that Christ himself was a spirit medium of the healing type, and that his miracles were performed because of his possession of the same power now used by mediums. In fact, they go so far as to claim that all primitive Christians were either spirit mediums or believers in Spiritualism, and that the Spiritualism of today is but a rediscovery and a revival of those supernatural powers which were manifested in the establishment of the Christian church.

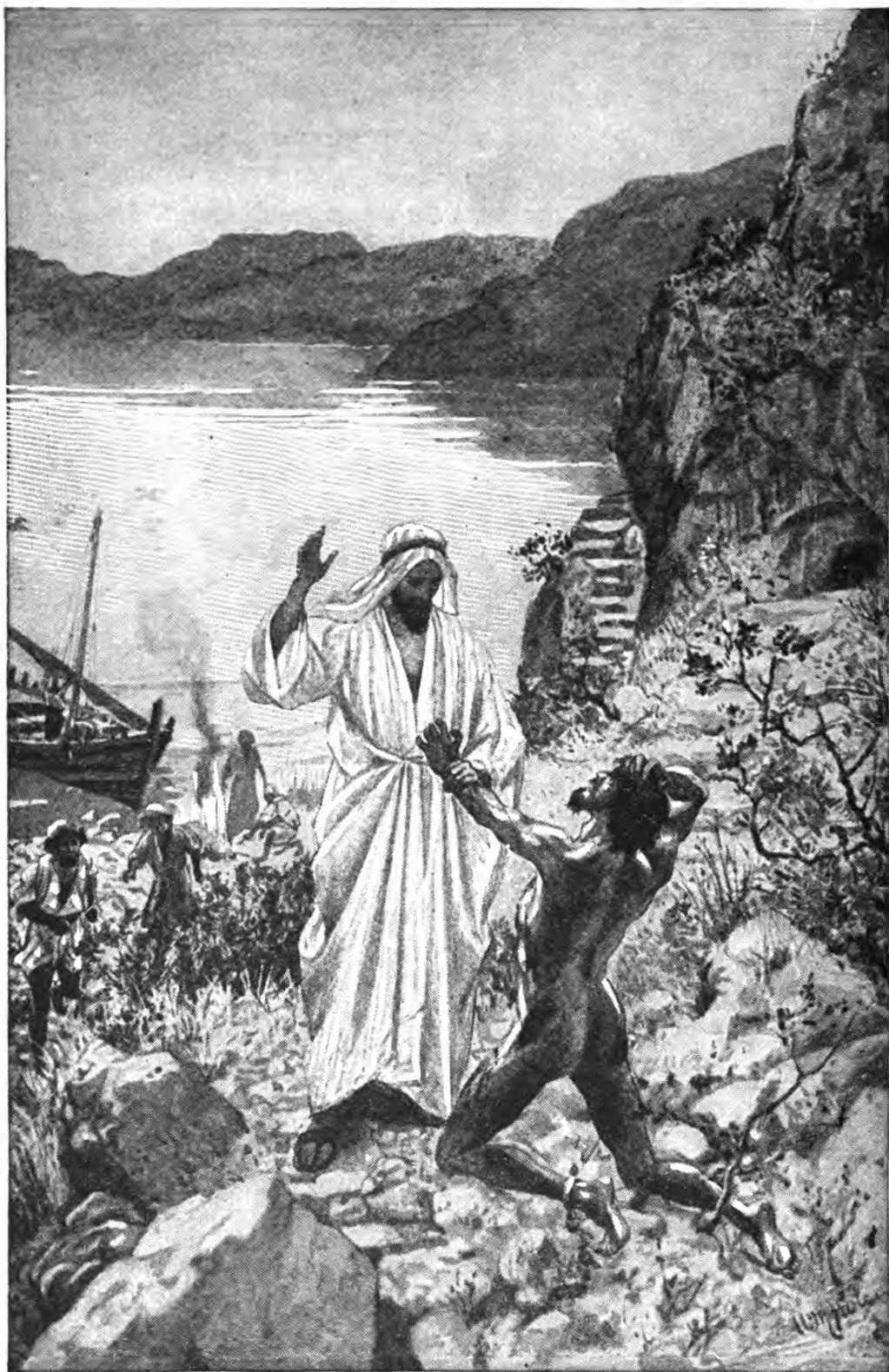
The chief trouble with this claim is that it is not true.

Christ was so far from being a spirit medium that the greater part of his public life was spent in destroying the work of spirit mediums and ministering to the poor deluded souls they had attempted to destroy. There is no book today which contains a more complete overthrow of all the lying claims of Spiritualism than the New Testament, especially in its account of the life, the work, and the teachings of the Son of God. It reveals clearly that Spiritualism is the direct effect of demoniac influence and suggestion upon the minds of those who are "led captive by Satan at his will."

The Gadarene Demoniacs

Among the earliest accounts in the New Testament of demoniac control, or Spiritualism, is that contained in Matt. 8:28-33, and repeated in Mark 5:1-16 and Luke 8:26-36. Here we have the record of two men in "the country of the Gadarenes," which lay on the eastern side of the Sea of Galilee. In the original Greek these men are called "*daimonizomai*," or demoniacs, those possessed by devils, or demons. These men had left the society of civilized men and had their dwelling in the tombs, away from all human companionship.

When Jesus visited this country with his disciples, these men met him. They are represented as having been so controlled by evil spirits, and hence so fierce, that it was dangerous for any one to pass the place where they were. They had been caught several times by the people of the country and placed under restraint by having been bound with chains and fetters, but, being driven by the demons which controlled them, they had broken these chains, torn off all their clothing, and escaped into the wilderness. They were not only dangerous to others but to themselves as well, for they cut themselves with stones. No human power could subdue them or bring them under control. They were under a more powerful control than that of men, the



Jesus healing a Gadarene demoniac

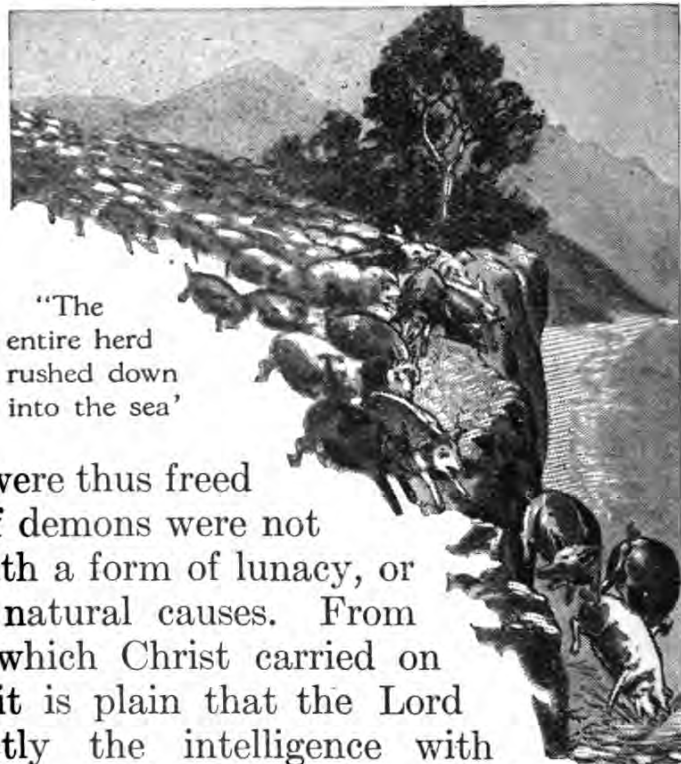
same control which produces modern Spiritualistic phenomena,—the control of demons, or evil angels.

As soon as these demoniacs saw Jesus, the demons which controlled them recognized him as the Son of God, and knowing him to be the great Judge of the universe, they were affrighted, evidently fearing that their day of judgment had come. Hence they cried out in a loud voice, "What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time?" This certainly was an audible message from the spirit world, for the demons were using the lips and tongue and voice of a human being, who thus became a medium through which an unseen spirit spoke. Jesus replied to the invisible spirit, "What is thy name?" And the answer was, "Legion," for "many devils were entered into him." Luke 8:30.

Knowing that Jesus would not permit them to retain their control of these men, and being afraid he might "command them to go out into the deep," the *abyss*, or "*bottomless pit*" (*eis teen abussos*, Luke 8:31; Rev. 20:3), these demons then begged the Lord that he would suffer them to enter into a herd of swine, about two thousand in number, which was feeding nearby. Commanding them to come out of the men, the Lord gave them the permission for which they had asked, and they then entered into the herd of swine, and so completely took possession of these animals that the entire herd with one accord rushed down a steep place into the sea, and was drowned.

A certain higher critic who has no faith in miracles, in commenting on this passage, assures his readers that it is not necessary to believe that this was a miraculous incident; that the real facts of the case are that the demoniac, being a lunatic, frightened the swine and thus drove them to their death. We cannot refrain from saying regarding this that if this eminent critic will set himself at the task of driving just one hog down a steep

place into the sea, it will not be long before he will be willing to believe that it would take a legion of demons to drive two thousand swine to take the same course.



"The entire herd rushed down into the sea"

These men who were thus freed from the control of demons were not merely suffering with a form of lunacy, or with disease from natural causes. From the conversation which Christ carried on with the demons it is plain that the Lord understood perfectly the intelligence with which he was dealing, and he plainly recognized the direct presence and agency of evil spirits, and commanded them as such. After the departure of these evil spirits, their victims were entirely changed; they became calm, subdued, intelligent, and gentle.

The Demoniac at Capernaum

Another instance of men being possessed with demons, or evil spirits, is recorded in Mark 1:23-26. Here the man who had an unclean spirit in him was in the synagogue at Capernaum at the time Christ was there teaching. While Christ taught the people the principles of the gospel, this man, or rather the spirit in him, cried out, "Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God."

Speaking directly to the unclean spirit in the man, the Lord said, "Hold thy peace, and come out of him." And the record declares, "And when the unclean spirit had torn him, and cried with a loud voice, he came

out of him." And that it was possible and well recognized in that age by the people that a man could be possessed with demons is evident from the astonished exclamations of the people at this miracle: "And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine is this? for with authority commandeth he even the unclean spirits, and they do obey him."

Other Cases of Demon Control

There are many other instances of a similar nature recorded in the pages of the New Testament. There is the case of the daughter of the woman who "was a Greek, a Syrophenician by nation," "whose young daughter had an unclean spirit," which was cast out at the command of Christ. Mark 7:25-30. There was the man "possessed with a devil, blind, and dumb," who was so healed by the casting out of the devil by Christ "that the blind and dumb both spake and saw." Matt. 12:22. There was the boy so fully under the control of a dumb spirit that "wheresoever he taketh him, he teareth him: and he foameth, and gnasheth with his teeth, and pineth away," "and oftentimes it hath cast him into the fire, and into the waters, to destroy him." And when Jesus charged this spirit to come out of the youth, "the spirit cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said, He is dead. But Jesus took him by the hand, and lifted him up; and he arose." Mark 9:17-27.

In all these instances Christ addressed the evil spirit as an intelligent entity in itself, speaking his commands directly to the demon.

These instances which have been noted are but a few among many which are recorded in the New Testament. Others might be studied with profit, such as the case of Mary Magdalene, out of whom the Lord "cast seven devils," or evil spirits. In fact, so full is



The Syrophenician woman asking Christ to heal her daughter
who had an unclean spirit

the New Testament of these experiences that many have formed the opinion that demoniac possession was more abundant in the days of Christ than at any other time in the history of the world before or after. But this opinion is incorrect. Satan possesses the souls and bodies of men and women now just as much as he ever did. There are multitudes of persons today who are just as fully under the direct teachings and control of evil spirits as were those whose records are in the Bible. There are many today whose conduct, which openly violates God's law and all the decencies and proprieties of life, is attributed to mere eccentricity of character, but whose ignorance, brutality, native depravity of heart, or affliction of body and mind, if the truth were known, should be accredited to Satan himself, whose subordinate spirits rule and control their miserable subjects at will.



The fate of Elymas, the sorcerer



The Philippian damsel following Paul and Silas

Voluntarily Yielded to Spirit Control

Those possessed with evil spirits are not always in a condition of suffering, for this possession is not always against the will and choice of the victim. For the sake of securing supernatural and mysterious powers, there are some who welcome the influence of demons. Naturally these would have no struggle with the demons because they do not resist their power. In this class is Simon

Magus, the sorcerer, who "thought that the gift of God" could be purchased with money (Acts 8:9-20); and Elymas, the sorcerer, who withstood Saul and Barnabas at Paphos (Acts 13:8); and the damsel who was "possessed with a spirit of divination," who followed Paul and Silas at Philippi. Acts 16:16-18.

In this class, too, must be placed every Spiritualist medium of the present time. For it is well understood that before one can become a spirit medium it is necessary to yield the will, the judgment, and the conscience to the domination and control of invisible spirits. And

this subjugation of the medium today is exactly the same thing as the demoniac possession of a past age.

But we have grown so wise today and know so much that we smile with incredulity when we hear of such a thing as demoniac possession. We do not believe the legendary tales of ghosts, goblins, and black cats, and of old women riding broomsticks through the air. But many who do the smiling at these things then go to see a spirit medium floating in the air or being borne around on a table suspended in space. We take but little stock in the tales of persons binding themselves to serve the devil at a witch-dance in some dark forest, and then such incredulous ones attend a seance in a darkened room where the medium could never have gained the high position of mediumship without first absolutely yielding her body, mind, soul, spirit, and will to the control of unseen and unknown spirits. But there is no essential difference between the two.

Those who recall the art of the magicians of Egypt who were buried with Pharaoh's host in the Red Sea; the incantations of Balaam which brought about his own destruction; the spirit mediums of Nineveh and Babylon who perished with the nations they had deluded; the experience of Saul, the king of Israel, who went from a spirit medium's seance to a suicide's grave; the history of numerous rulers from Croesus to Napoleon III, to whom discomfiture and ruin were brought by consulting with spirits; the multitudes who wander now in heathen lands as hopeless and helpless demoniacs, as some did in ancient Palestine; the wreck of mind and morals which meddling with Spiritualism now brings to many; and the frantic agony of those whom Spiritualism has brought to a suicide's fate, will surely want more evidence than such a record affords that Spiritualism is from God. The deadly pitfalls, terrible chasms, and awful abysses into which so many have plunged who have dabbled in it, ought to cause every prudent person to avoid it as he would the plague.



The pursuit of Spiritualism ends in ruin

CHAPTER FIVE

SPIRIT MANIFESTATIONS IN THE CHRISTIAN ERA

FIRST among those who taught the doctrine of the immortality of the soul were the Egyptians. As this is the one doctrine which Spiritualists claim they alone are able to demonstrate, it would be natural to suppose that between the spirit manifestations and occult science of the initiated among the Egyptian priesthood and the modern manifestations of Spiritualist mediums there is something in common. In fact, from the accounts of many ancient writers it is evident that the occult influences and manifestations in the land of the Pharaohs and modern Spiritualism are absolutely identical.

The same is true of ancient Greece and Rome, not only before the time of Christ, but afterwards. Thus an eminent Greek writer, Lucian, born about 120 A. D., speaking of the oracle of Apollo, in his work "*De Syria Dea*," or "Concerning the Gods of Syria," gives us the following account of the Spiritualism of his day:

"There are many oracles among the Greeks, many also among the Egyptians, many in Africa, and many here in Asia. But these give responses neither without priest, nor without interpreters. Here,

however, Apollo is *self-moved*, and performs the prophetic office wholly by himself: and this he does as follows. When he wishes to '*communicate*,' he *moves in his place*, whereupon the priests forthwith take him up. Or if they neglect to take him up, he sweats, and *comes forth into the middle of the room*; when, however, others bear him upon their shoulders he guides them, moving from place to place. At length the chief priest, supplicating him, *asks him all sorts of questions*. If he does not assent, he moves backwards; if he approves he impels forward those who bear him like a charioteer. *Thus they arrive at responses*. They do nothing except by this method. Thus he gives predictions concerning the seasons, foretells storms, etc. I will relate another thing also which he did in my presence. The priests were bearing him upon their shoulders — he left them alone upon the ground, while he himself was *borne aloft and alone into the air*."



Apollo (central figure) with the muse;

Spiritualism and Christianity Rival Systems

This was but one of many forms of spirit manifestations in the days of the early Christians. It is true that the first Christians were familiar with such manifestations, but it is utterly false that they either believed or accepted them. Strong efforts have been made by Spiritualists today to make it appear that ancient Christianity and modern Spiritualism are identical. The truth of the matter is just the opposite. Spiritualism and Christianity in the early days of the latter were rival systems;

the lines were clearly drawn between them; and Christianity forbade, denounced, and utterly condemned all such spirit manifestations as Spiritualists engage in. Regarding this, after citing many passages from heathen sources describing ancient spirit manifestations, an able and learned writer says:

"Perhaps facts and phenomena sufficient for my purpose have now been detailed; and I think it has been made plain that they were, in ancient times, and in the heathen world, essentially the same in kind, that they took place under essentially the same circumstances, and that they were owing essentially to the same causes, as in the spirit epidemic of the present time. Let us make out a catalog of the ancient manifestations, and see whether it will not answer as well for the modern phenomena.

"Under the head of *physical manifestations* we find: Lights, both fixed and moved. Halo, encircling the medium. Spectra, luminous, or otherwise visible; self-visible spirits. Sounds, cries, voices in the air, trumpets, speaking spectres, musical intonations, musical instruments played. Inert bodies moved, and suspended in the air.

"The *physiological manifestations* were: Trance,—magnetic sleep—magnetic insensibility.

"The *psychological*, or *physiologico-psychological* were: Spirit speaking. Spirit writing. Speaking unknown languages. Answering mental questions. Clairvoyance, both in relation to time and space. Magnetization, by the eye, the hand, by music, by water. Spirits answering questions through mediums, and without mediums.

"The ancient heathen life, and heathen mind, especially about the time of the commencement of Christianity, were, so to speak, saturated with these things. They constituted a part of their daily faith and practise. They were also not unknown, though they had always been discountenanced and forbidden among the Jews. And notwithstanding Christ and the apostles rebuked and repressed them in every form, and inculcated principles which tended to eradicate them from the heart and life of Christians; yet, soon after the apostles' time, many found their way into the church who did not leave behind them their heathen belief or practise in regard to these things. Hence the church suffered and was annoyed . . . until, by sad experience it learned to drive them back to the heathendom which was their proper home."—"The Apocatastasis, or Progress Backward, a New Tract for the Times," pp. 97, 98.

Disguised Heathenism

It will be at once evident to the reader that if this account is accurate, modern Spiritualism is nothing more or less than ancient heathenism masquerading under a more attractive title. And that this account is correct

will be plainly seen by additional quotations from ancient writers. Not only did the early Christians denounce and forbid these manifestations, but their evils and falsities were clearly seen and denounced even by heathen writers. Thus a heathen philosopher by the name of Jamblichus, writing in the early years of the fourth century to expose the delusions of these manifestations, said:

"Evil spirits, after a phantastic and fallacious method, simulate the presence of the gods and good demons, and therefore command their worshipers to be just in order that they themselves *may seem to be good* like the gods. Since, however, they are by nature evil, they willingly induce evil when invoked to do so, and *prompt us to evil*. These are they who in the delivery of oracles *lie and deceive*; and advise and *accomplish base things*. Moreover, the nature of evil demons is inconstant, unstable, inconsistent with itself, advising now one thing and now another."—*Jamblichus*, in "*De Abditis, Rerum Causis*."

Deceive the Sight of Men

About the beginning of the fourth century wrote Lactantius, who was tutor to the son of Constantine, the emperor of Rome. Contending that demons were of mingled nature, both angelic and human, Lactantius says:

"Thus there came to be two kinds of demons; one of heaven, the other of earth. The latter are wicked spirits, the authors of all the evils which are done, and the same devil is their prince. Whence Trismegistus calls him 'the ruler of the demons.' But grammarians say that they are called demons, as though *daemones*, that is, *skilled* and acquainted with matters: for they think that these are gods. They are acquainted, indeed, with many future events, but not all, since it is not permitted to them entirely to know the counsel of God; and therefore they are accustomed to *accommodate their answers to ambiguous results*.

"The poets both know them to be demons, and so describe them. Hesiod thus speaks: 'These are the demons according to the will of Zeus, Good, living on the earth, the guardians of mortal men.' And this is said for this purpose, because God had sent them as guardians to the human race; but they themselves also, though they are the destroyers of men, yet wish themselves to appear as their guardians, that they themselves may be worshiped, and God may not be worshiped. . . . The art also and power of the Magi altogether consists in the influences of these; invoked by whom, they *deceive the sight of men by deceptive illusions*, so that they *do not see those things which exist; and think they see those things which do not exist*.

"These contaminated and abandoned spirits, as I say, wander over the whole earth, and contrive a solace for their own perdition in the *destruction of men*. Therefore they fill every place with *snares, deceits, frauds, and errors*, for they *cling to individuals*, and occupy whole houses from door to door, and assume to themselves the name of Genii; for by this word they translate *demons* in the Latin language. . . . And these, since spirits are without substance, and not to be grasped, *insinuate themselves into the bodies of men*; and secretly working in their inward parts *corrupt the health, hasten diseases, terrify their souls with dreams, harass their minds with phrensies*, that by these evils they may compel men to have recourse to their aid."—"Divine Institutions," Book 2, ch. 15, pp. 127, 128.

And Porphyry, a philosopher of the Neo-Platonic school, writing during the latter years of the third century, said:

"There are some who suppose that there is a certain obedient genus of demons which is naturally fraudulent, omniform, and various, and which assumes the appearance of gods and good demons and *the souls of the deceased*; and that through these everything which appears to be either good or evil is effected."—"To the Egyptian Anebo."

And the same writer declared that by such

"demons all prestigious effects are produced. They constantly cause apparitions and spectral appearances, skilful by deceptions which excite amazement to impose upon men. *It is their very nature to lie; because they wish to be considered gods*; and the presiding power among them is taken for the supreme god."—Quoted by Eusebius.

Unclean and Impure Spirits

And Clement of Alexandria, writing to exhort the heathen to accept the Christian faith about the beginning of the third century, said:

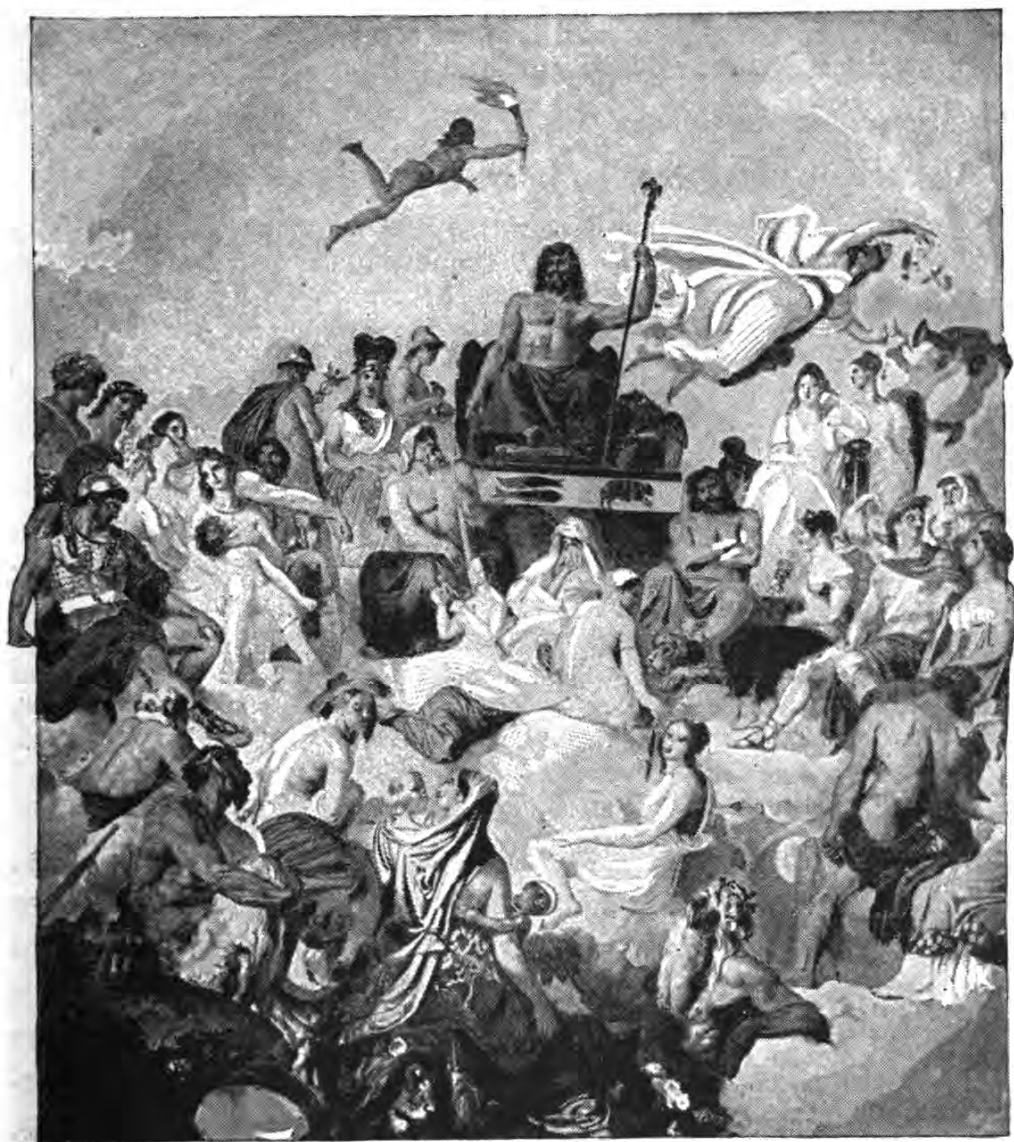
"How, then, can shades and demons still be reckoned gods, *being in reality unclean and impure spirits*, acknowledged by all to be of an earthy and watery nature, sinking downwards by their own weight, and flitting about graves and tombs, about which they appear dimly, being but shadowy phantasms? Such things are your gods,—shades and shadows."—"Exhortation to the Heathen," Vol. I, ch. 4, p. 60.

"And some say that plagues and hail storms and tempests and the like, are wont to take place, not alone in consequence of material disturbance, but also through the anger of demons and bad angels. . . . And it is considered to be all the same whether we call these spirits, gods, or angels. And those skilled in the matter of consecrating statues, in many temples have erected tombs of the dead, *calling the souls of these, demons*, and teaching them to be worshiped by men; as having, in consequence of the purity of their life, by the divine foreknowledge, received the power of wandering about the space around

the earth in order to minister to men." *"Miscellanies," Book 6, ch. 3, p, 321.*

In another ancient work known as the "Recognitions of Clement," which was quoted by Origen, who died about the middle of the third century, there is this passage about evil demons:

"These were the inventions of astrology, and soothsaying, and divination, and those productions which are called oracles, and necromancy, and the art of magic, and whatever evil practises besides these men exercise, either openly or in secret. . . . Thus they *delude the credulity of men by lying divinations.* . . . Moreover, these impure and wandering spirits, that they may throw all things into con-



King Jupiter and the gods

fusion, and overspread the minds of men with errors, *interweave and mingle false things with true*. For they themselves feigned that there are many heavenly beings, and one king of all, Jupiter, because there are many spirits of angels in heaven, and one Parent and Lord of all, God. But they have concealed the truth under false names, and withdrawn it from sight. . . . But these are the delusions of those who, *concealing themselves under the names of the dead, lay snares for the living*."—"Recognitions," ch. 17.

Speaking of the moral consequences of intercourse with evil spirits, this writer says:

"Hence is the origin of all impiety; hence murders, adulteries, thefts. Hence also, by the friendship of demons, *men are brought to disgraceful and base deeds*; hence *men proceed even to the destruction of life*, either through the fire of lust, or through the madness of anger through excess of grief; so that, as is well known, some have even *laid violent hands upon themselves*."—"Recognitions," Book 5, ch. 33.

Deception, Not Salvation

This writer again says of these spirits of evil:

"It is not wonderful therefore if they know somewhat more than men do; but this is to be observed, that what they do know, they do not employ for the *salvation* of souls, but for the *deception* of them, that by means of it *they may indoctrinate them into the worship of a false religion*. . . . What is foretold by demons is not always true. . . . But in case of those who speak falsehoods, there may be occasionally a slight mixture of truth, to give as it were a seasoning to the falsehood."—"Recognitions," Book 4, ch. 20 and 21.

And once more he says:

"These are the demons of whom the poets often speak in their poems, and whom Hesiod calls the guardians of men. . . . They enter secretly into bodies, as being slight spirits; and they excite diseases in the vitiated limbs which when appeased with sacrifices and vows they may again remove. . . . Thus *by their frauds they have drawn darkness over the human race, that truth might be oppressed*, and the name of the supreme and matchless God might be forgotten."—Clement, "Epitome," ch. 28.

Augustine, the celebrated bishop of Hippo in Africa, writing during the early part of the fifth century, ascribes the wonders of the Roman oracles and soothsayers, and their power over the heathen of that time, to the influence of demons. The gods worshiped by the heathen were to him nothing but evil spirits, and he vigorously denounces their corrupting influence and lewd ceremonies.

He taught that these evil spirits were capable of producing appearances and visions at their will; and in explaining some of their miracles, he said: "For what men can do with real colors and substances, the demons can easily effect by showing unreal forms."

Wandering Banditti of the Spirit World

After tracing the history of this movement through these ancient times, and beholding the same delusive manifestations today that in past ages have been used of Satan to take men captive at his will, we are ready to believe the testimony of a modern Spiritualist of the more reputable class, who in a periodical published by Spiritualists, says:

"There is no dependence to be placed on the mere verbal statements of spirits as to their real belief. One class deceives purposely; they are simply flowing into your general thought, and coinciding with your most devout convictions, for the purpose of obtaining a supreme and ruinous dominion over your mind and body. Another class are simply parasites, negatives, drawn into the personal sphere of the medium, and seeking to sun themselves in its light and heat by absorbing the vital forces, on which they feed, and by means of which they, for a time, revive their faded intelligence and apathetic sense. To the Mohammedan they confirm the Koran; to the Pantheist they deify nature; to the believer in the Divine Humanity they glorify the Word. Fighting, as every upward growing man is, to obtain deliverance from the selfhood with its dead obstructions, its faltering limitations, it is most dangerous to become interlocked with the deadly selfhoods of sects, of inversive human society, or of *clans, hordes, tribes, and wandering banditti, of the spiritual world.*"—*The Spiritualist*, June 25, 1875.

In the year 1858 a noted Spiritualist lecturer, Dr. B. P. Randolph, forsook, for a brief time only, his allegiance to Spiritualism, and publicly denounced it in a lecture in New York on November 21 of that year. As reported in the New York Tribune the next day, among the things he said of it, was this:

"For seven years I held daily intercourse with what purported to be my mother's spirit. I am now firmly persuaded that it was nothing but an evil spirit and infernal demon, who in that guise gained my soul's confidence, and led me to the very brink of ruin.



"Wandering banditti of the spirit world"

. . . Five of my friends destroyed themselves, and I attempted it, by direct spiritual influences. Every crime in the calendar has been committed by mortals moved by viewless beings: adultery, fornication, suicides, etc."

The Hellish Thralldom of Evil Spirits

And while Dr. Randolph later returned to the ranks of Spiritualists, "like the dog to his vomit, and like the sow that is washed, to her wallowing in the mire," yielding again to the hellish thralldom of the spirits of devils, yet he left on record a true account of what Spiritualism is in his words which appeared that same year in an article in the Spiritualist paper, *The Banner of Light*. He said:

"I have a volume of sixty closely-written pages, of names of those who have been drawn down from respectability, morality, wealth, and intelligence, to the filth of free love, poverty, and to insanity itself.

"Spiritualism is a synonym of all falsities and lies; a cloak for all kinds of crimes—adultery, murder, and lust; it weakens man's intel-

lect and individuality; changes his worship of God to a worship of ghosts."

Thus it is plain that Spiritualism today is no different from what it has been in past ages. It is not a new revelation, nor is it calculated to lead man into a new era of progress and enlightenment. In fact, it has made no progress at all, even in the forms by which it manifests itself to men for purposes of deception. Its forms today are no different than they were a score of centuries ago. It still practises levitation as used by the Egyptian priesthood. It still manifests itself by "sounds, cries, voices in the air, speaking spectres, musical intonations, and musical instruments played." It still uses the trance and the magnetic sleep. It still is characterized by "spirit speaking, spirit writing, answering mental questions, and clairvoyance," as in the past.

An Appalling System

In Spiritualism today evil spirits still "prompt us to evil"; they "lie and deceive"; they "advise and accomplish base things"; they "accomodate their answer to ambiguous results"; they "deceive the sight of men by deceptive illusions, so that they do not see the things which exist, and think they see those things which do not exist"; they "contrive a solace for their own perdition in the destruction of men"; they "fill every place with snares, deceits, frauds, and errors"; they "insinuate themselves into the bodies of men"; they "corrupt the health, hasten diseases, terrify their souls with dreams, harass their minds with phrensies"; "it is their very nature to lie"; they "delude the credulity of men by lying divinations"; they "interweave and mingle false things with true"; they "have drawn darkness over the human race that truth might be oppressed"; and "concealing themselves under the names of the dead," they "lay snares for the living."

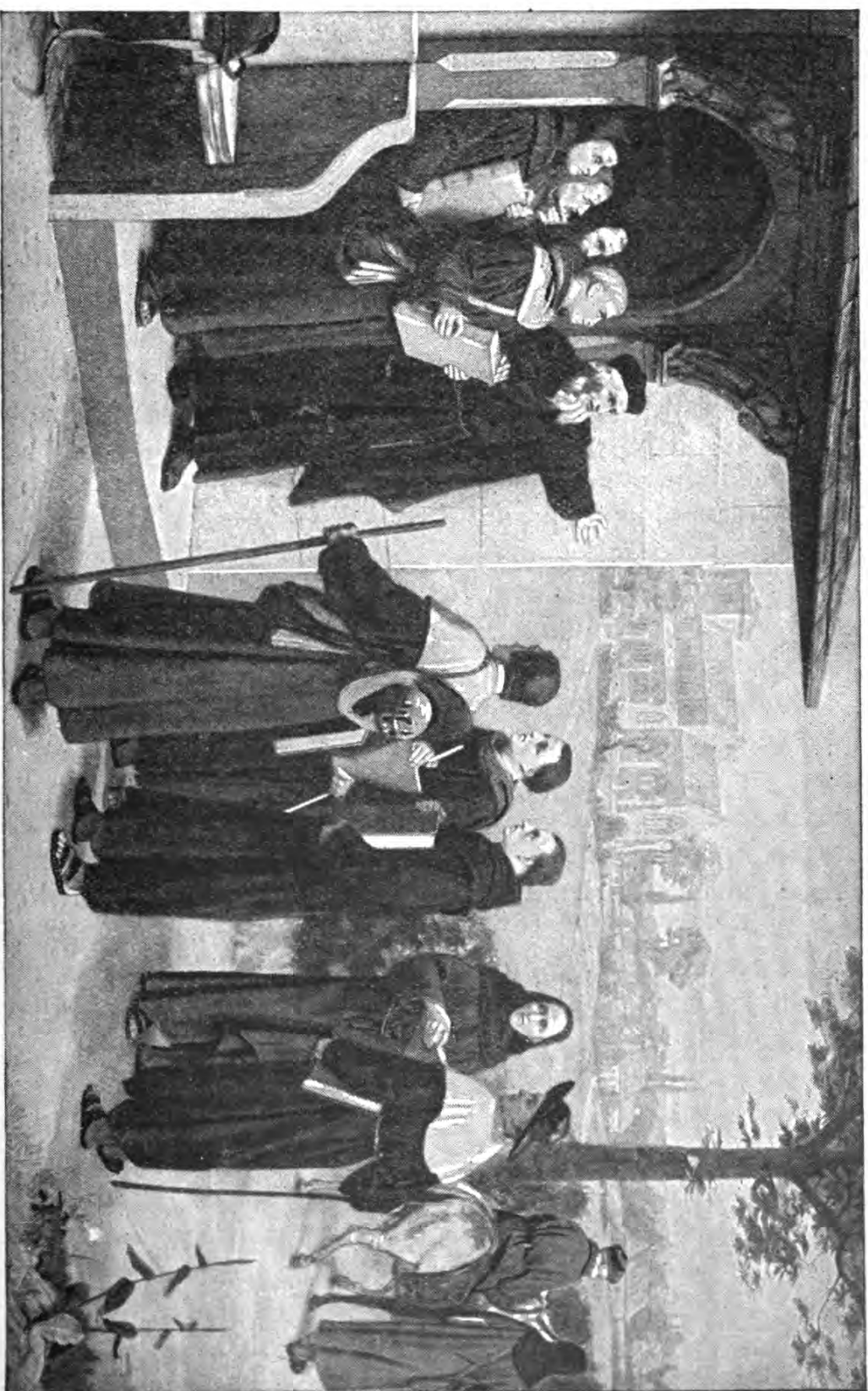
Such is the description of the Spiritualism of the past

as given by ancient writers, and it serves as well for the Spiritualism of the present day.

What Has Spiritualism Done?

It is the peculiar boast of Spiritualism that it constitutes an advancement in the world of knowledge and thought, and introduces a new era of progress into the world. But, getting down to hard facts, let us inquire what it has done. How has it added to the store of the world's knowledge? In what way has it improved the condition of mankind? What great discovery has it made? What great inventions has it produced?

It is true that we are living in an age of invention and science. An advance in knowledge in all lines of human endeavor has signally marked the nineteenth and twentieth centuries. Without parallel in the history of the world has been the increase of knowledge in scientific, financial, moral, intellectual, mechanical, and physical, as well as religious, lines during the past century. Steamships, steam and electric railways, telegraphs, telephones, photographs, sewing-machines, submarines, linotypes, monotypes, motion pictures, aeroplanes, printing presses, wireless telegraphy, and the wonders of anesthetics and X-rays have all been produced in our own time. Within the past century the human race seems to have been shocked out of a lethargy which deadened its inventive faculties for thousands of years. All the faculties of the human mind have been sharpened to an amazing degree during the last hundred years. When we consider the inventions which have been produced during the last century and a quarter, it is plain that there has been in this time great advancement in all lines of human enterprise, and more progress in all that tends to human comfort, the speedy transaction of business among men, and the rapid transmission of intelligence, than all that had been accomplished heretofore in the history of the world.



Reformers being sent out to enlighten the world. The Reformation and not Spiritualism has ushered in
the era of invention and science
(59)

Heathenism Perpetuated in Spiritualism

But all these things have been done by men in the flesh. Not one of them can be credited to spirits or to Spiritualism. While everything else has been advancing, Spiritualism has stood still. Instead of giving up its idolatries and vanities, it is still fooling with tables and slates and pencils and pens and banjos, pianos, cabinets, bells, violins, and guitars; and with these things it has tipped and rattled, talked and rapped, fiddled and scribbled, materialized and dematerialized, entranced, demonstrated, and exhibited; it has given utterance to the most profound nonsense; told us many things which we already knew, as well as many other things which we do not yet know; but when we sift it all and look for even a sediment of real instruction, dependable information, and profitable, valuable knowledge, we find that Spiritualism is as barren as the Sahara Desert and as empty as a hollow gourd. And this in spite of the fact that Spiritualists claim they are in touch with hundreds of times as many disembodied spirits as there are men in the flesh, and some are the spirits of inventors, musicians, authors, statesmen, poets, and great thinkers. These spirits, Spiritualists claim, still know all that they ever knew when on earth, and have been learning a great deal more since they entered the spirit world. It would seem that they ought to be able to accomplish a great deal more than mortals with these added powers and this extended experience. They have had as free access to the public mind and press as men in the flesh, and there is no end of mediums who are ready to receive communications of their advanced learning. And yet all they can do is to mutter and tip and rap and rattle and lie and deceive and lead unwary souls away from God to destruction and insanity. They have achieved nothing for human advancement in six thousand years. They know more than men in the flesh, indeed, but, as Clement observed, "What they do know, they

do not employ for the salvation of souls, but for the deception of them." As a matter of fact, all the ignorance, the folly, the darkness, the superstition, the cruelty, the degradation, the idolatry, and the falsehoods of heathenism are perpetuated and projected into the twentieth century in Spiritualism.



Illustration of spirit guiding young woman's hand while writing



CHAPTER SIX

SPIRIT MANIFESTATIONS IN HEATHEN LANDS

WITH the worship of millions of false and impure gods by obscene idolatries, giving rise to horrible cruelties, tyrannical castes, human sacrifices, disregard of infancy, degradation of womanhood, and utter callousness to human suffering and human life, the heathen world presents itself to us as the native *habitat* of spirit manifestations. In heathen lands Spiritualism has reached its greatest development. Here we can study *Spiritualism as it is*.

In India, Africa, China, and other heathen lands Spiritualism has come to its fairest fruitage, and done its most perfect work. In these lands it manifests itself in its true colors, and makes no pretensions of being Christian. It is the direct cause of the deepest degradation and the most debasing superstitions. It fills the minds of its ignorant and superstitious votaries with constant terror for fear of physical and mental harm from evil spirits. The mediumship of its priests, witches, conjurers, powwows, and medicine men has opened the way to the most fearful tyranny and terrorism, in many minds resulting in complete mental wreck and ruin. Everywhere throughout heathen lands unclean demons are working their will, leaving darkness, stagnation, and death in their train.

Spiritualism and Demonism the Same

The spirit manifestations in heathen lands today are no different from those which we have already discussed, and which were prevalent two thousand years ago. And these manifestations in heathen lands are also identical with the manifestations produced in spirit seances in civilized countries today under the deceptive name of Spiritualism. There is not the shadow of a single degree of difference between the two.

We do not mean by this to assert that all Spiritualists are bad. We are not dealing with individuals who may be deceived, but with the system which has deceived them. Nor do we mean that Spiritualism in Christendom reveals itself in the same manner as Spiritualism in heathendom. What we do say is that the source of the spirit manifestations both in Christendom under the name of Spiritualism, and in heathendom under the name of demon worship and devilism is identical. Of course some difference will be observed between their fruits, just as one will observe a difference between a green and a ripe apple, and between a ripe and a rotten apple. Spirit manifestations revealed in the midst of a civilization where the light of an open Bible is shining, and where the habits and customs of the people are to some extent under the influence of the law of God and the gospel of Christ would necessarily be compelled to appear differently than spirit manifestations in their native haunts, where the gospel does not shame this evil thing into decency, and civil law does not suppress its cruelty and barbarism, and the religion of Christ does not erect insane asylums to hide away its wrecks from public view.

And we emphasize the point that if Spiritualism is to be rightly and truly judged, its pretensions weighed, and its value and worth determined, we need to study it and observe its workings in its home, in the place where it has had its longest development, where it has most freely and fully accomplished its purposes and worked out its

program, and where it is not an experiment, but has produced its ultimate fruits. And this is in the heathen world, where, with its victims wandering about in insanity and cutting themselves with stones and knives, with its frenzied idolators screaming and howling in obscene temples, with its oracles and priests and mediums deceiving and tricking their dupes, and with vice and immorality everywhere prevalent, we may behold Spiritualism in its proper surroundings, and clothed in all its native charms.

Spiritualism Among the Hindus

According to the teachings of Hindu mythology, as recorded by the careful observer and ripe scholar, Sir Monier Williams, who gave the subject some forty years of study:

"The regions just above the earth,—especially the region corresponding to the atmosphere, called Bhuvar—are tenanted by numerous and demonized spirits of dead men, superhuman beings, who, like the inhabitants of the lower worlds, may be fitly designated by the general name 'demons.' . . . Like men they are generally gifted with free-will, and may have good and evil proclivities, and even the best of them may fall away from religion and virtue. They may be pious or impious, benevolent or malevolent, merciful or cruel.

"They may be obedient to the gods as their servants and followers, or may be opposed to them as enemies. Similarly they may be the friends or foes of man. Some of these beings are constantly traversing the earth and the world immediately above the earth. They are innumerable, and constitute a vast Pandemonium, forever balancing, as it were, the equally vast Pantheon, with its three hundred and thirty million gods. Moreover, this Pandemonium is constantly replenished, as we shall see, with new inhabitants from the world of human beings."—*Brahminism and Hinduism*, p. 234.

"It is, then, these lower forms of evil demons—once the occupants of human bodies—that are most dreaded by the generality of Hindus and therefore most worshiped."—*Id.*, p. 241.

"When malignant demons thus take possession of the bodies of living men, they may cause diseases and unpleasant affections of all kinds, or they may agitate the limbs of the person possessed, and impel him to frantic movements in which all devils take particular delight."—*Id.*, p. 242.

There are spirit mediums in India today by the thousand, and they are in all essential respects the same as

the spirit mediums of England and America, for they do the same things, teach the same doctrines, perform the same wonders, and claim the same intercourse with the spirit world. And India has been full of these things for hundreds of years, as may be seen from the ancient writings of Apollonius of Tyana, in his "Life of Philostratus," whom he quotes as follows:

"I have seen the Brahmins of India dwelling on the earth and not on the earth, living fortified without fortifications, possessing noth-



Photo by Underwood & Underwood

Devil dancers of Ceylon

ing, and yet everything. This he spoke somewhat enigmatically: but Damis (the companion of the journey to India) says, they sleep upon the ground, but that the earth furnishes them with a grassy couch of whatever plants they desire, that he himself had seen them *elevated two cubits above the surface of the earth, walk in the air*: not for the purpose of display, which was quite foreign to the character of the men; but because whatever they did, elevated, in common with the sun, above the earth, would be more acceptable to that deity. . . . Having bathed, they formed a choral circle, having Iarchas for their choir-leader, and striking the earth with their divining rods, *it rose up*, no otherwise than does the sea under the power of the

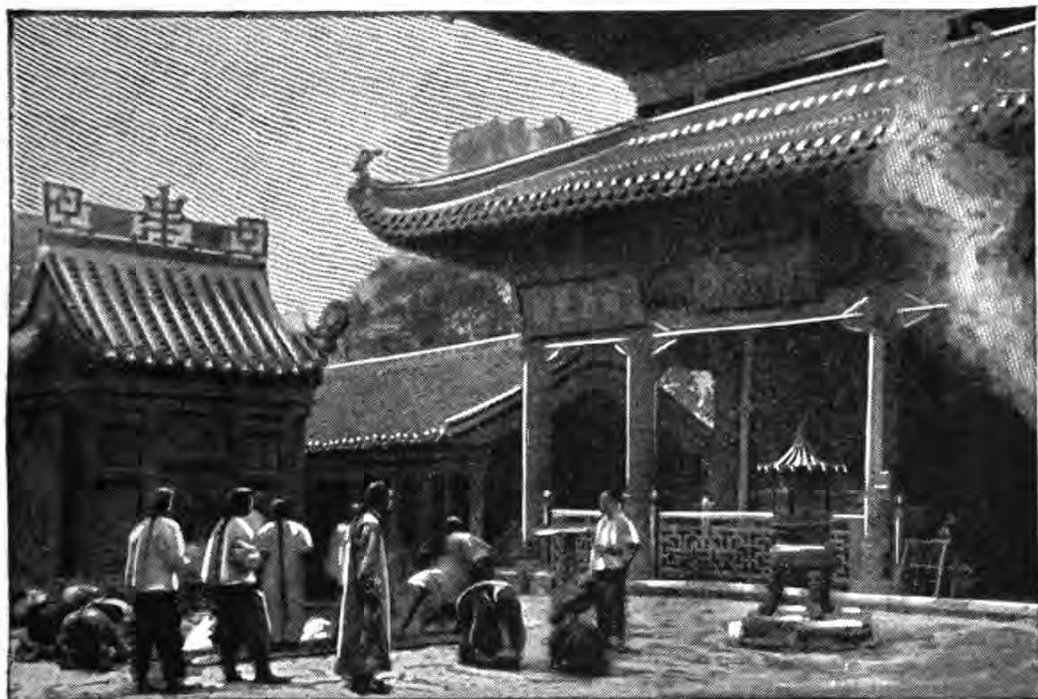
wind, and caused them to ascend into the air. Meanwhile they continued to chant a hymn, not unlike the paen of Sophocles which is sung at Athens in honor of Æsculapius."—*Book 6, ch. 2.*

What Spiritualism Has Done for India

And after thousands of years of believing in and practising Spiritualism, all that this system, which pretends to be one of such progress, has produced for India is the profoundest ignorance, illiteracy, and degradation. Widow-burning is one of the products of Spiritualism in India. Strangling as an act of devotion to the goddess Kalee is another. These things have now been suppressed, it is true, but they were never suppressed by Spiritualism under which they found their most fruitful growth, but rather by the spread of the gospel of Christ.

And this is not all Spiritualism has produced for India. It has caused the erection of thousands of temples which are nothing but haunts of infamy, in which tens of thousands of women carry on the worship of demons by practising prostitution. It has produced millions of child wives who linger out a weary existence in the cruelest bondage and degradation. It has kept millions of women shut out from the brightness of God's world in the *zenanas*. It has caused the neglect of the needy, the poor, the afflicted, the helpless, and the hopeless, while it has erected hospitals for sacred monkeys and adored cows. It has left millions of people uncared for to die in misery and want, while it has provided food for holy bulls, consecrated cats, and divine crocodiles. It has permitted thousands of people to die from snake-bite because its superstitious dupes have not dared to destroy these reptiles for fear of disturbing the spirits of their grandparents who have returned in that shape.

This is what Spiritualism has done for India, where for thousands of years it has had free course and been glorified. And this is what it will do, this is all that it can do, for any people who accept its lying claims and its debasing practises.



"For thousands of years China has been worshipping spirits"

Spiritualism in China

No matter where we find the spirits of evil manifesting their power, there we find darkness, stagnation, and death. For thousands of years China has been worshipping spirits. There nearly every household worships about its ancestral tablets, invoking the spirits of the departed, and there spirits and spirit mediums abound on every hand. Dr. Ashmore, a missionary who spent his entire life in China, says:

"I have no doubt that the Chinese hold direct communications with the spirits of another world. They get themselves into a certain state and seek to be possessed by these spirits. I have seen them in certain conditions invite the spirits to come and inhabit them. Their eyes become frenzied, their features distorted, and they pour out speeches which are supposed to be the utterances of the spirits."

In Africa

In Africa, the dark continent, dark because Spiritualism has cursed it for ages, there is the same barbarism and degradation as in other lands. It has its

spirit mediums, its medicine-men, its witches; and the spirits of the dead are the objects of worship. There the Spiritualist seance holds sway, and the same incantations and mummery are practised that one can attend in civilized lands at twenty-five cents a head. And it has produced the same results as in India and China. Fear and superstition reign supreme, and the baleful influence of the power of darkness holds control of darkened minds and does its utmost to shut them away from the light and glory of the gospel.

In New Zealand

Sylvester Bliss, in his "The Apocalypse," page 260, quotes a Mr. White, a Wesleyan missionary, as saying:

"There is a class of people in New Zealand, called Eruku, or priests. These men pretend to have intercourse with departed spirits . . . by which they are able to kill by incantation any person on whom their anger may fall."



Devil dancers in Africa

Among the American Indians

Among the American Indians Spiritualism was also known more than a century and a half ago. In a "Report to the Honorable Society for Propagating Christian Knowledge," David Brainerd, a missionary to the Indians, in speaking of the obstacles in the way of the gospel among the Indians as long ago as 1750, said:

"What further contributes to their aversion to Christianity is the influence which their *powaws* (*conjurers* or *diviners*) have upon them. These are a sort of persons who are supposed to have a power of *foretelling future events*, or *recovering the sick*, at least oftentimes, and of *charming, enchanting, or poisoning persons to death by their magic divinations*. Their spirit, in its various operations, seems to be a Satanical imitation of the spirit of prophecy with which the church in early ages was favored. Some of these diviners are endowed with the spirit in infancy; others in adult age. It seems not to depend upon their own will, nor to be acquired by any endeavors of the person who is the subject of it. . . . They are not under the influence of this spirit always alike,—but it comes upon them at times. Those who are endowed with it are accounted singularly favored.

"I have labored to gain some acquaintance with this affair of their *conjunction*, and have for that end consulted and queried with the man mentioned in my diary, May 9, who since his conversion to Christianity has endeavored to give me the best intelligence he could of this matter. But it seems to be such a *mystery of iniquity*, that I cannot well understand it, and do not know oftentimes what ideas to affix to the terms he makes use of. So far as I can learn, he himself has not any clear notions of the thing, now his spirit of divination has gone from him. . . . There were some times when this spirit came upon him in a special manner, and he was full of what he saw. . . . Then, he says, he could see through men, and knew the thoughts of their hearts.

"These things serve to fix them down in their idolatry, and to make them believe that there is no safety to be expected but by their continuing to offer such sacrifices. The influence which these *powaws* have upon them, either through the esteem or fear they have of them, is no small hindrance to their embracing Christianity."—*"Memoirs of Brainerd," pp. 348-351.*

Spiritualism Always Opposed to Truth

This account reminds us that Spiritualism has always tried to block the progress of the truth of God. Through Jannes and Jambres it withstood Moses at the court of Pharaoh. Through Elymas the sorcerer it withstood



An American Indian ghost dance

Paul at Paphos and sought "to turn away the deputy from the faith." Acts 13: 7, 8. Through the "damsel possessed with a spirit of divination" it withstood Paul and Silas at Philippi, and when they had cast out this spirit, it brought about their imprisonment. Acts 16: 16-24. Echoing through all the ages, the demoniac cry of the past is now taken up by modern Spiritualism, "What have we to do with thee, thou Jesus of Nazareth?" Spiritualism and Christianity are antagonistic, and have nothing in common.

That the manifestations of Spiritualism in the heathen world are similar to those now attracting such attention in civilized lands will be evident from the following account of a Spiritualist writer calling himself "Amherst," appearing in No. 187 of *The Spiritual Telegraph*, a Spiritualist paper. He first speaks of Spiritualists, who "grovel in the dirt, howl like wild beasts, and turn the meetings into perfect pandemoniums," and then he says:

"We often see spiritual circles and meetings characterized by

such manifestations as the howlings, etc., above referred to. This may be worship, but it seems to me that the regards of a kind and loving Father are not likely to be attracted by rushing into his presence accompanied by *harsh cymbals, Chinese-gongs, tom-toms*, and other like melodious demonstrations. If there should be published in the columns of this paper a record of the things transpiring at the regular meetings of a large proportion of the circles in our country, it would be considered a tissue of fables. It would be difficult for most persons—not participants—to believe that so much trash should be patiently listened to, and, especially, accredited to a spiritual source. At some circles, the manifestations assume the most grotesque character, and so far as any one has been able to discover, without a rational use. *The writer has seen mediums rolling on the floor, uttering grunts like swine; giving vent to the most hideous yells; and at times beating their bodies and tearing their hair like lunatics.*—Quoted in "*Spiritualism*," by J. W. Daniels, pp. 174, 175.

Thus through all the ages of the past, from the time of the first spirit medium, the serpent in the garden of Eden, Spiritualism has been beguiling and deceiving unwary souls until they have yielded themselves both soul and body to the control of evil and unclean spirits. These spirits have then taken possession of their victims even to the deepest centers of their mental, nervous, and vital action, and have so disarranged their nervous systems, disturbed their physical nature, subverted their wills, unhinged their judgment, and disordered their minds, that the first slight control of the spirits has developed into the permanent madness of demoniac possession, wrecking both the mental and moral constitution of the victim, until this perfect work of Spiritualism is concealed from the world either by the grave of the suicide or the madhouse of the lunatic.

The Cunning of the Serpent

The writer is aware that it will be argued by many that if Satan really desired to deceive the human race through Spiritualism, he is wise enough not to use such crude and silly methods as table tipping, rapping, slate-writing, and other such absurdities which make the whole subject so supremely ridiculous as to be beneath the dignity of an intelligent mind. Hence such intel-

ligent minds consider that Spiritualism is nothing but a trick.

But I would assure them that instead of showing that Spiritualism is trickery and folly, such trivialities reveal rather a depth of cunning, a profoundness of wisdom, and such a far-seeing plan and purpose as to show that the intelligence back of them is far superior to human intelligence. If Satan is back of these things, it is to his interest to conceal his agency, and to press his victim on to the commission of acts which will be increasingly opposed to God and which apparently proceed from the man's own natural powers. Hence it is easy to understand why Satan should select such trivial phenomena, which, foolish as they may appear, are, nevertheless, admirably adapted to excite curiosity and lead to a deeper examination. To have selected phenomena of a more imposing character would work to defeat the very purpose Satan has in mind.

And sometimes it is the most trivial things which attract the most attention and arouse the most curiosity. It is the slight interference with the ordinary course of nature, the usual order of things, which furnishes the greatest excitement and thrill. To awake in the darkness of night and hear a slight rustling of the curtain, or feel a gentle pull at the bedclothes, or catch the sound of a foot fall on the floor, or the creaking of a board, to hear the slight rapping noise, or to be mistaken about the moaning of the wind,—these things, as every reader knows, will produce more real anxiety of mind and mental disturbance, and deprive one of more sleep, than will the flash of lightning that stabs through the darkness with its overpowering light, or the crash of thunder that rolls down the sky.

The very cunning of the devil is seen in the recognition of this fact by Spiritualism, and the bringing of its manifestations into harmony with this principle. It is expected that people will laugh at them, and that the

great and wise will speak contemptuously of them. Nevertheless, Satan knows exactly what he is doing. He is doing something more than playing pranks.

No scheme he has ever before broached to ruin souls has equalled this in cunning and plausibility, a fact which is evident from the astonishing success he has had with Spiritualism. It fosters the pride of the unsanctified heart because it places reason above the Word of God. Hence it harmonizes with the godless intellectualism of a false science which stands arrayed against divine inspiration.



Illustration of the spirit of a departed sister returning



"God has given much instruction concerning it [Spiritualism] in his Word"

CHAPTER SEVEN

GOD CONDEMNED AND PROHIBITED SPIRITUALISM

THROUGH all its long history the chief characteristic of Spiritualism has been, and is now, the claim of providing a method of communication with the spirits of the dead. This claim, as the reader has seen in the preceding chapters of this book, is not a new one. Spiritualism itself is not new. It is an old system which has adopted a new name in order to hide its evil practises and escape the stigma of its ancient record. In ancient times it was not called Spiritualism, but witchcraft, sorcery, wizardry, necromancy, and consulting with familiar spirits. Under these names it is spoken of in the Bible and strongly denounced, condemned, and prohibited.

Inasmuch as this system is sweeping many people

from their moorings out into a great overwhelming sea of deception, it is well that we study what God has to say about it. It is a most powerful delusion, and we cannot combat its power successfully in our own strength. God has given much instruction concerning it in his Word, and this instruction will be of the utmost value to every person in meeting the lying claims of Spiritualism and overcoming them.

A Divine Prohibition

God said to his ancient people, the Israelites:

"Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I am the Lord your God." Lev. 19: 31.

The possession of familiar or controlling spirits is the very claim upon which the so-called communication with the spirits of the dead is based by Spiritualist mediums. In the above verse God forbids his people to have anything to do with those who make such claims, and further admonishes them that any such connection will be defiling to his followers.

"And I will come near to you to judgment; and I will be a swift witness against the sorcerers." Mal. 3: 5.

Sorcery was a pretended familiarity with the spirits of the dead; that is, it is one of the ancient names of modern Spiritualism. And in the passage just quoted God sets himself against it, and declares that his witness and his judgment will be against all who practise these abominable occult arts.

Cannot Foretell the Future

"Therefore hearken not ye to your prophets, nor to your diviners, nor to your dreamers, nor to your enchanters, nor to your sorcerers, . . . for they prophesy a lie unto you." Jer. 27: 9, 10.

Spiritualism pretends to be able to foretell the future accurately. This is mere pretension, for it does not know the future, much less can it foretell it. Mediums, reasoning from cause to effect, may surmise something

of what may come to pass, and so may we all, but they have no supernatural knowledge of the future. If Spiritualists knew what would happen tomorrow and the next day they would undoubtedly be the most successful manipulators of the stock market, for they would be able to tell whether stocks and bonds were going up or down and thus be far in advance of their competitors. They do not know the future, but "they prophesy a lie unto you."

A Divinely Appointed Test

And it is just on this point that Spiritualism fails to establish the truth of its claim to be a divine system of truth. We shall study in the following chapter some of the tests of this system which Spiritualists themselves submit to us, but it will be well to notice here that God himself has appointed a test which Spiritualism fails to meet. This test is as follows:

"Produce your cause, saith the Lord; bring forth your strong reasons, saith the King of Jacob. Let them bring them forth, and *shew us what shall happen*: let them shew the former things, what they be, that we may consider them, and know the latter end of them; or *declare us things for to come*. *Shew the things that are to come hereafter, that we may know that ye are gods.*" Isa. 41:21-23.

If Spiritualism desires to prove that it has not only supernatural power, but also divine authority, let it meet this test. "Let them show us things to come." The One who proposes this test has submitted to it Himself, and the very thing which neither man nor evil spirits can do, God has done again and again by his prophets. A large portion of the Bible consists of prophecies made ages ago, which deal with the history of nations, empires, and cities, and accurately foretells that history. And as the history has unfolded through the centuries, these forecasts have proved true, thus establishing the fact of God's omniscience, and confirming the faith of the people of God in the inspiration of the Bible.

Egypt, in harmony with God's ancient Word, has



Egypt

*"Egypt has become the
'basest of kingdoms.'"*

*"Nineveh has become
empty, void, and waste."*

*"Babylon has become a
desolate heap."*

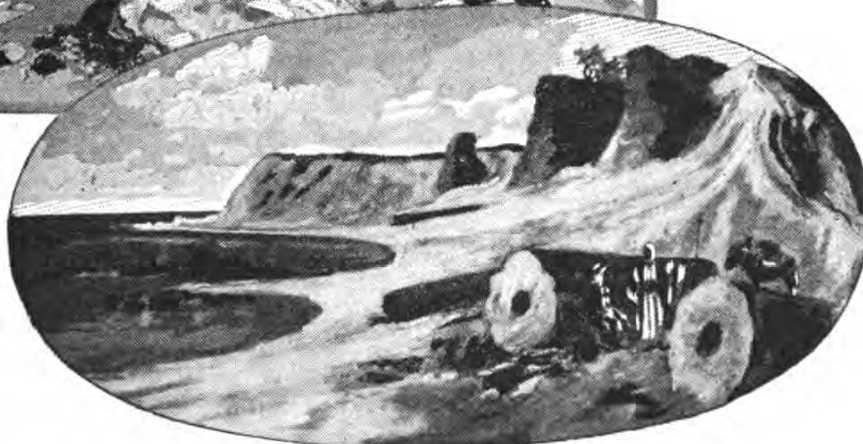
*"Tyre has become like to
the top of a rock."*



Nineveh



Babylon



Tyre

become the "basest of kingdoms," and has not had a native king or prince to reign over it for thousands of years. Ezek. 29:15; Ezekiel 30; Isaiah 19. Babylon, that proud city which set itself up against God, has become a desolate heap, uninhabited, and a lair for the beasts of the desert. Isa. 13:19-22. Tyre, which once handled the merchandise of the world, has had her walls destroyed, her dust scraped from her, and become like the top of a rock, a place for the spreading of nets. Ezek. 26:1-5. Nineveh, the magnificent capital of a magnificent empire, "the bloody city," the city "full of lies and robbery," has become empty, void, and waste. Nahum 3. These prophecies have been fulfilled, with scores of others, and some are *now being fulfilled*, though the men who wrote them under inspiration have been dead for thousands of years.

It is upon evidences such as this that the Christian rests his faith. Spiritualism has never been able to produce their equal, nor does it offer us anything similar upon which to base any belief in its divine origin. Its pretensions vanish into air when compared with the prophecies of God's Word. The communications received through spirit mediums are no more to be compared with the messages of the prophets than a counterfeit note can be compared with a true one.

In place of meeting this divinely appointed test to show us things to come, Spiritualism tells us merely of those things which are in the past or present. It is willing to give us the names of our fathers, mothers, grandmothers, uncles, aunts, children, the dates of their death, and the places of their burial. But all such things might be known to those in the flesh as well as to evil spirits which roam through all creation to gather information at their leisure. Such information is open to all who may care to acquire it. Nor is it sufficient for the spirits to give us truthful accounts of happenings which are then taking place at some considerable distance, for

it must be remembered that mortals have produced inventions by which information may be sent around the world like the flash of lightning. Let them show us things to come. This is the divine test. And it is a test no spirit medium has been able to endure, or cares to invite.

Certainly there are some events which Spiritualists may be able to foretell. An astronomer can foretell the exact time of an eclipse. A criminal can foretell the exact time of a murder which he intends to commit. An incendiary can foretell the exact time of a fire which he intends to kindle. Those who know may foretell the financial ruin of some individual when they are planning to bring it about at a certain time. But such predictions would not prove the possession of supernatural intelligence. And it must be evident to all that no proof of divine inspiration is given when predictions are fulfilled unless it can also be shown that they are not based upon previous predictions of similar character from which the information may have been drawn.

Occult and Devilish Practises

"A man also or a woman that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones: their blood shall be upon them." Lev. 20: 27.

This was the ancient penalty for attempting to communicate with the spirits of the dead, and there are those today who never cease to deride the Bible for containing such a law. But when men talk, it is well to know what they are talking about; and when they take a little trouble to find out, they will discover that the occult and devilish practises of ancient Spiritualism not only tended, as they do now, to disease, insanity, immorality, and death, but that those who practised these occult arts were too often guilty of the most horrible, abominable, and revolting crimes and barbarities, which in themselves were sufficient cause to prohibit the practises which gave rise to them. It is



The method of stoning a man when thought guilty, among ancient Jews

well, at any rate, to learn the estimation in which the Lord holds Spiritualism.

"There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, . . . or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord." Deut. 18: 10-12.

Surely at the present time consulting with familiar spirits cannot be pleasing to God, when anciently it was an abomination to him.

In the New Testament, Spiritualism is also found in doubtful company under its old name of witchcraft:

"Now the works of the flesh are manifest, which are these; adultery, fornication, uncleanness, lasciviousness, idolatry, *witchcraft*, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like; of the which I tell you before, as I have also told you in time past, that *they which do such things shall not inherit the kingdom of God.*" Gal. 5: 19-21.

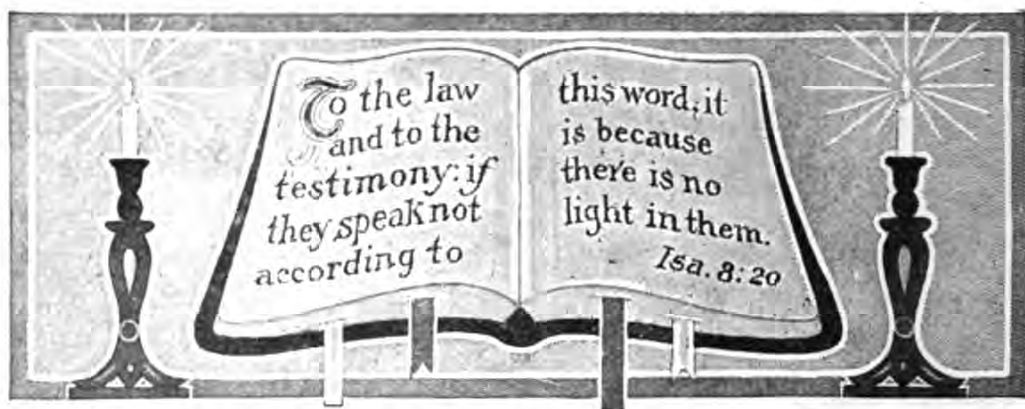
And with this statement that those who are deluded

by the falsehoods, and who practise the devilish arts of Spiritualism shall not inherit the kingdom of God, agree the words of John, who, after describing those who enter the New Jerusalem, the capital of the kingdom of God, declares that "without are dogs, and *sorcerers*, and whore-mongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." Rev. 22:15.

This, then, is the ultimate destiny of Spiritualism. It will perish in the company of those who follow Satan.



Illustration of Lombroso's experience at Lyons, France, while investigating the murder of a young bride



CHAPTER EIGHT

TRYING THE SPIRITS

THERE is nothing to which spirit mediums submit so readily today as to tests of their supernatural powers. They invite such tests, but always with the understanding that they are to be applied in a way prescribed by themselves, which is scarcely a fair way of discovering the truth. However, many of these tests are very striking.

And, as the Christian is instructed in the Word of God to "try the spirits," it is well that we examine some of the tests they offer. The command of the Lord is:

"Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world." 1 John 4:1.

Following this instruction, we inquire what tests the spirits have to offer. There is submitted to us this report of a spirit seance.

The medium, who is at the head of the table, inquires aloud:

"Are the spirits present?"

"Rap, rap, rap," is the response in distinct taps on the table.

"Will they communicate?"

"Rap, rap, rap."

"This gentleman desires to communicate with the spirit of his grandmother. Is this spirit present?"

"Rap, rap, rap."

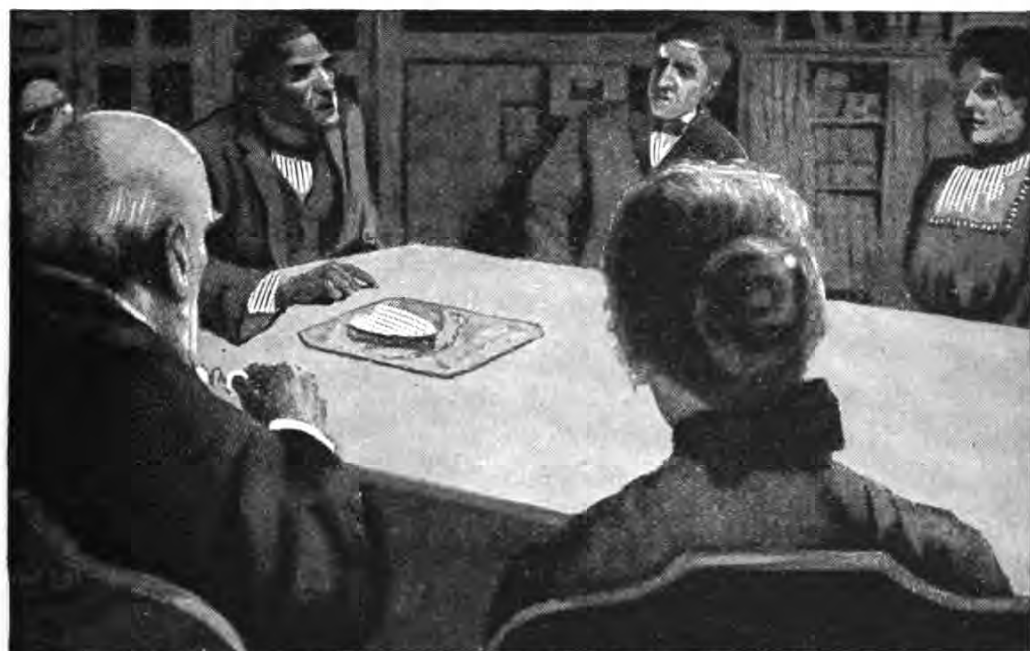
"Will the spirit use the alphabet?"

"Rap, rap, rap."

And thus a communication is received, by slow and painful processes, from a supposedly honest grandmother, who, after progressing in the spiritual sphere, which is said to be one of great progress and enlightenment, for more than thirty years, cannot talk to her grandson as well as she could thirty years ago.

Does Not Dare Show Its Face

And how am I to be sure that this spirit is the spirit of my grandmother? Any other spirit in all the realm of spirits could make three raps just as loud or just as low. Any other spirit could claim to be my grandmother. This spirit may be, for all I can possibly know to the contrary, the spirit of my aunt, my brother, my



"The medium, who is at the head of the table, inquires aloud:
'Are the spirits present?'"

bitterest enemy, a Borneo savage, a demon, the devil himself, or any of his angels. I am completely at the mercy of some intelligence which does not dare to show its face, and which gives me no references, but expects me to believe it implicitly.

But, it is claimed, references *are* given, and the spirit identifies itself by imparting information which can be known only by the spirit of my grandmother. We are not so sure about that. There is much information which my grandmother knew which may be discovered by any evil spirit wandering through the universe, especially by a spirit which may have stood by her side throughout her entire life and who therefore is familiar with every circumstance of her life. Satan has vast intellectual resources; he has a practical knowledge of the human heart and mind; he has had an uninterrupted acquaintance with the entire history of the human race for six thousand years; he has unquestionable knowledge of the future to the extent that such knowledge can be obtained from a study of the records and prophecies of the Bible; he has an incalculable number of subordinate agents, who, with himself, are clothed with a power and a wisdom and a cunning which is far superior to that of human beings. How do I know that this spirit which professed to be the spirit of my grandmother is not one of these agents of Satan come to deceive me?

Even the mediums will admit that the spirits do sometimes deceive. The records of their deceptions are innumerable. There is the record of the skeptic who attended a seance, and gave the impression that he was one of the believers. He asked for an interview with the spirit of his father. After some time the medium was finally successful in bringing this spirit to the seance. And then the following conversation took place:

"How are you, father? Are you happy in the spirit world?"

"Yes, my son; very happy."

"And how is my poor, dead sister Jane?"

"She, too, is content and happy."

"And is poor brother Jimmy happy, too?"

"Yes, my boy; he enjoys the spirit world."

"Oh, father, what makes you lie so? I never had a sister Jane nor a brother Jim. As a truthful spirit you're not in it." And that seance adjourned without ceremony.

And how do I know but that this spirit is telling me the truth about my dead grandmother only in order to gain my confidence so that it will later expect me to believe lies about my living Saviour? After this foolish babbling about trifling matters, it will deny the Lord that bought me, and teach that his precious Word is but a fable and a fraud. After telling a few useless things which were known before, or could easily be discovered, these spirits will fool me about my eternal inheritance, and cheat me out of a future life.

But there are other tests offered. Handwriting, the very familiar handwriting of the departed, is submitted to us. But this proves nothing. Our prisons are already full of men who were too handy with their pens, and too free in the use of other men's handwriting. If the dead are conscious, as Spiritualism teaches, what assurance have we that the spirits of forgers, knaves, and criminals of all descriptions are not still plying their nefarious trades?

Familiar with Every Event of Your Life

But, it is insisted, the spirits tell things which no one present can possibly know. Neither are we sure of that. There may be those present we do not see,—the spirit, not of your grandmother, or wife, or child, but a spirit which has known the history of your family for generations, and who may be familiar with every event of your life. That spirit knows your secret acts, it has heard your most secret whispers, and it is not

surprising that it can astonish you by revealing things which you believed were known to no one else.

The claim is made that the spirits talk piously, and give good instruction, and tell the truth. But suppose they do—sometimes. This proves nothing. Bad messages, of course, come from bad spirits, but good messages do not necessarily come from good spirits. While a good man will not lie, yet a bad man and a liar will sometimes tell the truth. And a bad spirit will tell both truth and falsehood, giving each kind of fish the bait it likes best, but will ultimately lie to all, and deceive and dupe everybody who deals with it.

And granting, for the moment, that these spirits are what they claim to be, the spirits of the dead, even then it should be remembered that there are plenty of living men whom we would not want to meet with masks on their faces in the dark. There are living men who will lie, and cheat, and steal, and deceive, and swindle, and forge, and delude, and who most certainly will bear close watching. What assurance have we, if the dead are conscious, that such men when they are dead are any better than they were while they were alive?

Healing Mediums

But another claim is made. It is that Spiritualism must be good, and of divine origin, because it has healed many who have been sick, through the agency of mediums. And, it is asked with triumph, would Satan go about doing good?

We grant the claim that some sick people have been healed by mediums. But this, too, proves nothing. The nature of man is as an open book to Satan, and he possesses a more complete knowledge of metaphysics, physiology, anatomy, chemistry, and medicine than any or all the physicians in the world. If he does not, he must be a stupid scholar. A six thousand year course

of study engaged in by a mind which remembers everything without forgetting anything, and which has the advantage of looking into the mysteries of nature more fully than any human being, would naturally produce results which would infinitely surpass all the attainments of a fallen man in a period of threescore years and ten. Wisdom we grant in large measure as being possessed by Satan. But it must be remembered that wisdom is not righteousness or goodness. A good act may be done from a bad motive, and, if so, the act is not good in itself, though some individual may be benefited by it. The hook of the fisherman is baited well; but it is only to deceive and take the foolish fish. Satan, who, in many cases, produces the disease, and who knows what will heal it, is often willing to heal it, if by so doing he can so obtain the confidence and trust of the restored person as to make it possible to ensnare his soul. If he could by healing their diseases lead men to forsake the law of God, and crucify the Son of God afresh, he would undoubtedly be willing to heal many more than he does.

Scientists Are Baffled

But, we are assured, even scientists have been baffled in their investigation of this phenomena, and freely admit it must have a supernatural origin. So do we freely admit it. But it must be remembered that there are two supernatural powers, God and the devil. Because a thing is supernatural is no proof at all that it is divine. And it is not surprising that science is baffled. Science may be able to explain anything which is based upon natural laws or physical forces, but it never can satisfactorily explain acts which are the results of the whims or inclinations of intelligent beings in possession of self-determining wills, especially when science enters into such an investigation disbelieving in the existence of the very forces and agencies which produce the phenomena.

Noted men who have investigated Spiritualism



Dr. Hyslop



Wm. T. Stead



Cesare Lombroso

Other Things That Baffle Scientists

Scientists can perform an experiment in chemistry or physics again and again, and under similar conditions will get unvarying results. But when a scientist comes to deal with the caprices of a living, self-determining, self-acting thing, he can no more predict its next whim than the most unscientific mortal. The operations of a machine may be accurately forecast, but the wisest of men will have difficulty in predicting the antics of a monkey. An astronomer would have no difficulty in locating on his celestial map the farthest planets and stars, but all his mathematical learning and astronomical wisdom would not help him in locating his boy's cap the next morning. Those things which are dependent on human action and human will cannot be accurately calculated by man. And, let the existence of myriads of unseen intelligences which often interfere in human affairs be once granted, and it will be obvious at once why, denying the very existence of such agencies, science is baffled by the phenomena of Spiritualism, for it is just as impossible for scientists to find a solution of the mysterious work of unseen and devilish spirits as it

would certainly be for the greatest mathematician to forecast a kitten's antics or a lunatic's hallucinations.

Cross-Examining a Spirit

It sometimes occurs that the spirits have tests applied to them which they do not relish and are unwilling to meet. As in the time of Christ, so now, the spirits are subject to Christ, and when adjured in his name they are compelled to answer truthfully. Years ago in the home town of the author, Trenton, N. J., a gentleman by the name of Mr. William B. Lanning compelled a spirit to tell the truth. A friend of Mr. Lanning's, Mr. J. W. Daniel, later wrote a book on the subject of Spiritualism, and included in it an account of this most interesting experience. It is as follows:

"Mr. William B. Lanning, of Trenton, N. J.; an esteemed friend of the writer, not being fully satisfied of the real character of these spirits, held the following colloquy with one, through a writing medium. The spirit on being asked if it was right and beneficial for the human race to consult these spirits, replied,

" 'Yes, it will make them happier and better.'

"He then testified in substance to the main doctrines of these spirits, and said, though he died an unconverted man he was happy—that departed Christians were among these spirits—all were happy—that there was to be no resurrection of the dead, no future punishment, nor day of judgment.

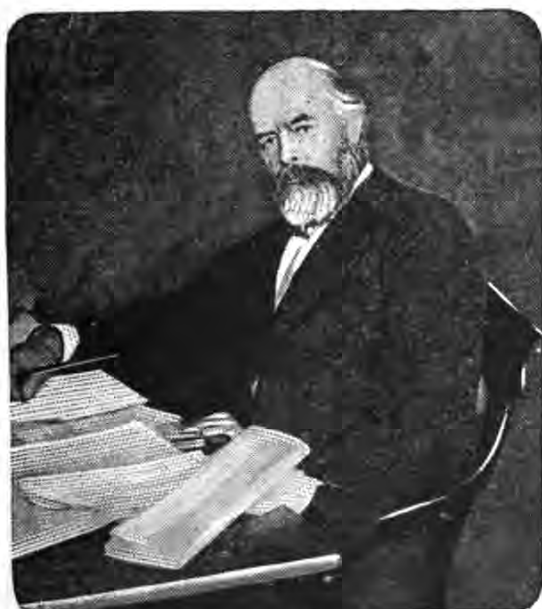
"Being cross-examined a little, the spirit became very angry and unwilling to answer, and begged to depart—said he would go and get more spirits and return. Said my friend:

" 'No, when you go I want you to stay away; but at present do you answer my questions. *In the name of the Lord I demand it.*'

"The 'happy' spirit quailed, and Mr. Lanning proceeded:

" 'Is the Bible true?'

" 'Yes.'



Sir Oliver Lodge, who says he has talked with the dead

" 'The Bible forbids necromancy and the consulting of familiar spirits. Which shall I believe, you or the Bible?'

" 'The Bible.'

" 'Why then did you tell me that it was right and useful to consult the spirits?'

" 'Because I wanted to deceive you.'

" 'What is the business of these spirits with men?'

" 'What do you think it is?'

" 'I think it is to deceive.'

" 'Very well, you are correct.'

" 'Are you happy?'

" 'No. I am miserable.'

" 'Is there a hell?'

" 'Yes.'

" 'Are you in hell?'

" 'No, not yet.'

" 'Do you expect to go there?'

" 'Yes.'

" 'When?'

" 'At the day of judgment.'

" 'Is there to be a day of judgment?'

" 'Yes.'

" 'Is there to be a resurrection of the dead?'

" 'Yes.'

" 'Have you any prospect of happiness?'

" 'I have no hope.'

" 'In the name of the Lord, is there a good spirit—the spirit of a departed Christian—among all those rapping and writing spirits?'

" 'No, not one.'

" 'Where are the spirits of departed Christians?'

" 'The Lord has taken them.'

" 'Why then did you tell my brother in Philadelphia [a Spiritualist] the contrary of all this?'

" 'Because I wished to deceive him.'

" 'Could you deceive him?'

" 'Yes.'

" 'Why could you deceive him?'

" 'Because he is a fool.'

" 'Why is he a fool?'

" 'Because he don't believe the Bible.'

" 'Can't you deceive me?'

" 'No.'

" 'Why?'

" 'Because you believe the Bible.'

" 'Will you tell my brother what you have told me?'

" 'Yes.'

" 'I want to hear from you no more; good-by forever.'

" 'Good-by forever.'

"Mr. Lanning is a man of veracity, and this account is perfectly reliable."—*"Spiritualism,"* pages 82-84.

The Spirits Deny the Truth of the Bible

The great test which the Lord has given us whereby to try the claims of Spiritualism is as follows:

"And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter; should not a people seek unto their God? for the living to the dead? To the law and to the testimony; *if they speak not according to this word, it is because there is no light in them.*" Isa. 8:19,20.

Rather than the living seeking to the dead for help, they should seek to their God. When Spiritualism urges us to seek to the dead through a medium controlled by a familiar spirit, then we need to seek God. And we are to test the claims of Spiritualism by "the law" and by "the testimony," that is, by the Word of God. If they speak not according to the Bible, it is because there is no light or truth in them.

Examined by this test, Spiritualism fails at every point. It denies the Bible account of the fall of man, it denies the redemption which is through Christ, it denies the existence of a personal devil, and it denies practically every teaching of the Scriptures.

The estimation in which Spiritualism holds the Bible itself may be seen from the statements made by a spirit in a seance at Philadelphia. This particular spirit claimed to be that of the apostle Paul. He was asked:

"What think you of the Bible now, since your entrance into the spirit world?"

The spirit then proceeded to make the following statements about the various books of the Bible:

"Genesis . . . 'About as true as any fictitious work now in print.'

"Exodus . . . 'As good a book as could be expected at that day.'

"Leviticus . . . 'Not directly from God, as man supposes.'

"Numbers . . . 'Such an absurdity as that, the facts stated in chapter first, ought to be cast into the lowest depths of the infernal regions.'

"Joshua . . . 'Almost the whole book is false.'

"Judges 'About the same as the others; and it needs no argument to show that it is void of inspiration.'

"Ruth 'Without inspiration, the same as the others.'

"Samuel . . . 'A part of it is correct.'

"Kings 'Multitudes of mistakes—not correct—no inspiration.'

"Ezra 'By a person bearing its name, without inspiration.'

"Job 'Written through mediums—would have been correct, had it not been that men destroyed its purity.'

"Psalms 'Written in the same way, and some of them correct.'—"*Spiritual Manifestations in the City of Philadelphia*," by a member of the First Circle, pages 10-14.

The remaining books of the Old Testament are grouped together and said to be "somewhat correct in the main," and this is added: "Let me say to you, O man! at this day, in regard to the Old Testament, 'Mene, Mene, Tekel, Upharsin.'"

Running through the books of the New Testament, this same spirit had this comment to make upon the gospels, the epistles, and the Revelation: "Not correct," "mistake," "fictitious," "contrary to the will of God," and finishes by saying, "Such, O man, are the principles the books you call the Bible are conveying to the inhabitants of the earth. O horrible." "The Old Testament, which Christ declared wrong and wicked you are still calling the Word of God, and although your angelic fathers, by the wisdom of God are allowed to come unto you and do away with the wicked precepts of your Bible," etc.

Such are "the doctrines of devils" regarding the Book which condemns them.

Many years ago Spiritualists published a New Testament of their own. They called it "*The New Testament Corrected by the Spirits*." In it the gospels of Matthew, Mark, Luke, and John are printed under the statement, "As revised and corrected by the Spirit of Jesus Christ." And in it we are told that "Paul came personally in the spirit to correct the Acts of the Apostles and all the other books in this New Testament which are called

Paul's writings. James, Peter, John, Jude, all came personally in the spirit to correct and revise their books."

In the introduction of this remarkable book we are given much important instruction, such as the following: "The word adultery . . . was used to signify the worship of idols." "The Holy Spirit from God is the spirit of some holy person who has once been in the flesh." "Jesus came not to atone for or to forgive



Apparition at a modern seance illustrated

sins." "All the spirits of mankind when they go into the spirit world have the privilege of progressing and becoming holy, wise, and happy." It omits the larger part of the book of Revelation.

Where in the *real* New Testament the *real* Paul speaks of "the works of the flesh," this *spurious* New Testament makes the *spurious* Paul say, "Walk in the spirit and ye will not be led into the errors of the world, which are envyings, murders, drunkenness, revelings, and such

like," while he omits all mention of such spirit weaknesses as "adultery, fornication, uncleanness, lasciviousness, witchcraft," etc. Wherever, in the *real* New Testament, there is a rebuke for vice and immorality, this new Testament of the spirits either omits it, or explains that it has reference to "idolatry." So the book is changed throughout and made to teach just the contrary to the Bible. In this connection let the reader remember that "if they speak not according to this word, it is because there is no light in them."

Masquerading as Christian

Today Spiritualism masquerades under the guise of Christianity. It hides its real character under a pretension of great holiness. It is building churches and taking on the appearance of a Christian denomination. And under this deceptive appearance it is sweeping millions to ruin and despair. But at the beginning of its modern history it made no such pretensions, and frankly acknowledged its connection with the devil, to whom it offered its prayers and devotion. Its official organ of that time contains a number of petitions to his Satanic majesty, two of which we give here:

Prayers to the Devil

"O Lucifer, thou son of the morning, who fell from thy high estate, and whom mortals are prone to call the embodiment of evil, we lift our voices to thee. We know thou canst not harm us unless by the will of the Almighty of whom thou art a part and portion, and in whose economy thou playest a part, and we cannot presume to sit in judgment over Deity. From the depths of thine infamy stream forth divine truths. Why should we turn from thee? Does not the same inspiration rule us all? Is one in God's sight better than another? We know thou art yet to come up in his expanded creation, purified by the influence of God's love, for his love is not perfected while one of his children writhes in misery. So, O Lucifer, do we come up and stand before the throne of the Ancient of Days, *hand in hand with thee*. As thou hast been the star of the morning thou wilt again become an angel of light. O Satan, we will subdue thee with our love and thou wilt yet kneel humbly with us at the throne of God."—*Banner of Light*, Dec. 21, 1861, page 8.

About the only truth in this prayer is the statement

that Spiritualism is "hand in hand with" the devil. Another prayer given in the same paper is as follows:

"O thou prince of darkness and king of light, God and devil, greater and lesser good, perfect and imperfect being! we ask and demand of thee that we may know thee, for to know thee is to know more of ourselves. And if to do this it be necessary to wander in hell, yea and amen, *we wander there with the spirits of darkness*. The church and the world tell us that the devil goeth about like a roaring lion, seeking whom he may devour, but we know thee only as God's vicegerent, to stand at his left hand, the regenerator of mankind, the means of bringing up all things, intellectually and morally to perfection."—*Banner of Light*, Mar. 1, 1862.

On opening a debate with a Christian minister on the subject of Spiritualism, Prof. W. Chaney, a medium, at San Jose, Calif., Jan. 29, 1874, offered this prayer:

"O devil, prince of demons in the Christian hell! O thou monarch of the bottomless pit, thou king of scorpions having stings in their tails, to whom it is given to hurt the earth for five months, I beseech thee to hear my prayer. . . . Bless thy servant in his labors before thee. Fill his mouth with words of wisdom. Enable him to defend thee from the false charges about to be made against thy sulphurous majesty, and triumph by truth and logic over his opponent, so that this audience may realize that thou art a prayer-hearing and a prayer-answering devil."—*Signs of the Times*, May 10, 1877.

Satan Has Been Converted

And that the anticipations of Spiritualists have now been met, and Satan has actually been converted, is the message which is now brought from the world of spirits, as recorded in what purports to be a message received from a departed "Lutheran minister developed into a theomoniist," as the spirit describes itself, printed in the Washington (D. C.) *Post* of Nov. 1, 1914. The message is as follows:

"The new revelation and great truth I am graciously permitted to tell is the fact that Satan (Helios) has been truly converted. Pray for him, all ye earnest ministers and children of God; for Helios has a terrible battle on his hands, as I am informed this morning. While many of the spirits of the abyss or lowest hell on the sun, with him, have turned and accepted Jehovah, there are many left who are fiercely obstructing the higher progress of Helios and other hell spirits who have left them. You know that people on earth who

turn from wickedness to righteousness have the hardest time to defend themselves against their former bad companions. Not only does everybody doubt that their conversion is sincere, but all the old cronies, out of revenge, do whatever mischief they can against their former friend.

"Now, imagine Satan being converted, as he really is, and you know that it is an awful struggle for him. Satan was a high angel from a very ancient world, possibly one of the Elohim or sons (emanations) of God, who fell through pride. For many thousands of years he has been the jailor of the lowest hell sphere on the sun, and that is why he gives his names as 'Helios,' which is Greek, and means 'sun.' His scriptural names are Hebrew, Abaddon; and Greek, Apollyon.

"The recent conversion of Helios was the greatest victory of Jesus, and the turning point of the history of the earth."

Thus in Spiritualism Satan is transformed into an angel of light, and we may soon expect him to present himself to the world as Christ himself, and counterfeit the second coming of Christ, with himself in the title role.



The ushering in of the world war was the only turning point in the history of the earth we know of in 1914, and the only evidence of the conversion of Helios



CHAPTER NINE

THE DEAD CANNOT COMMUNICATE

WE admit that there are mysterious and supernatural manifestations in Spiritualism, and freely concede that there are evidences of physical power and mental intelligence in this system which cannot be explained by ordinary scientific principles. We concede also that communications are received from spirits and from the spirit world. But we insist that the power thus exercised is an evil power, the intelligence thus manifested is an evil intelligence, and the spirits from whom messages are received are not the spirits of the dead at all.

We know these spirits are not the spirits of the dead because the Bible teaches that the dead cannot communicate with the living. The doctrine upon which the whole system of Spiritualism is based is in contradiction to the plainest statements of the Word of God. There is no greater evidence of the fact that Spiritualism is a delusion than the inspired teaching of the Scriptures regarding the condition of man in death. To this teaching we now turn.

We turn to the Bible because we can believe it. We have the most implicit confidence in its teachings.

There are other sources, of course, from which we can now get full particulars about the dead. Our hymn books are full of such particulars. The theology of the day and the sermons we hear enter into much detail regarding the blissful condition of "those who have passed on before." But we are a little doubtful about these things, because we remember that they are imparted to us by persons who never were dead, and who therefore can know nothing of what they speak about. There are many such people, who never were dead, who are eager to tell us all about the place and the condition of the dead. There are innumerable spirits, all of which claim to be spirits of the dead, who are only too willing to impart to us all manner of information on the subject. But as we are compelled to take their own word for their identity, and as there has been so much deception among them, it is clearly and dangerously unsafe to accept their unsupported word, especially upon a subject of such vital importance.

Testimony of One Who Has Been Dead

What we really need in order to be certain about this subject is the testimony of One who has been dead. We must look to some other authority than unidentified and vagrant spirits, who will not talk except in some dark room or cabinet, and who seem willing to take any name at all we may suggest. From such a source we cannot rely on the information we may obtain. But there is One who has been dead, and who is alive again, and who knows all about death. And he has appeared, not in a darkened room in a form dim and vague, but on the Isle of Patmos; has manifested himself, not by rappings, peepings, and mutterings, but with his face shining like the sun in its strength, and his form clothed with the glory and radiance of unearthly majesty; has spoken, not through the whisper of some spirit medium, or through mysterious slate-writing and

table tipping, but with a voice "as the sound of many waters," and he has declared, "I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive forevermore, . . . and have the keys of hell and of death." Rev. 1: 17, 18.

Here is One whose testimony is true, and can be trusted. He has entered the realm of death, and has passed through it, and come forth again. He is therefore fully qualified to speak on this subject. And he inspired holy men of old to write the truth on this subject. We can accept such testimony as that.

For the information we are seeking we shall not "turn away from Him that speaketh from heaven," and go to the uncertain and dubious oracles of the earth. This One who was dead and who is alive again, has spoken so clearly and emphatically regarding this very subject that we shall subordinate all human speculation and all the theories of men to His authoritative teaching.

And so, calling no man master or teacher, we turn away from the babblings of spirit mediums, we pass by the oracles of heathendom, we disregard the teachings of a false theology, and go to the Bible. We take our place at the feet of the eternal Teacher to receive from him the truth on this subject. We base our faith upon his Word, the teachings of which regarding death we now carefully and reverently examine.

A Complete Cessation of Life

According to this inspired Word of God, death is not a modification of life. Death is not a continuation of life in changed conditions. Death is not a release into a fuller life, as Spiritualism seeks to teach. Death is not life in misery. Death is not life in happiness. Death is not life at all, in any condition, whether good or bad. To die is not to live. To die is to stop living. Death is a complete cessation of life.

Death does not mean to go to heaven. Death does

not mean to go to hell. Death does not mean to go to purgatory. Death does not mean to go anywhere. Death means an end of life.

When a person dies he does not live somewhere else, in heaven, hell, or purgatory. He does not live at all, in any condition whatsoever. He is dead. And when a person is dead, he is not alive.

In death there is no life. The soul does not live. The spirit does not live. There is no intelligence, no consciousness, no memory. All that composed the man is gone.

Nothing that is here said is to be interpreted as meaning that there will be no future life. There will be a future life. But this future life is not a continuation of the life that now is. It is entirely a new life, another life. And it begins, not at the time of death, but at the time of the resurrection from the dead.

God alone is immortal. 1 Tim. 6:13-16. Man is utterly finite and mortal. Job 4:17. It is possible for man to obtain immortality (Rom. 2:5-7), but only through the gospel of Christ. 2 Tim. 1:10. But the time of putting on immortality, when it is obtained through the gospel, is not in this life, or at death, but at the time of the resurrection from the dead. 1 Cor. 15:51-54.

Notwithstanding this plain teaching of the Bible, some persist in placing a figurative, mystical sense on the plain terms of the Bible which deal with this subject, and thus change the meaning of these terms until they teach exactly the opposite of what they say. In this way death has come to be recognized as meaning life.

Origin of Immortality Doctrine

Thus while the doctrine of the natural immortality of the soul originated with him who was a "liar from the beginning," when Satan told our first parents, "Ye shall not surely die," in the very face of the most positive declarations of Jehovah to the contrary, it is still

maintained and perpetuated by the scholarship of the church and the literature and philosophy of the world, which are giving a perverted meaning to the words of the Bible.

Blinded by this first satanic delusion, some theologians still gravely assert that the human soul is immortal, and hence can never die, or be destroyed, and that it will live forever. And hence, of course, they assure us that all those passages of the Bible which seem to teach that it will die, that it will be destroyed, that it will not live forever, cannot possibly mean any such thing.

And through their labored circumlocution and wordy reiteration of this perverted meaning of such scriptural passages, the doctrine of the natural immortality of the soul has come to be an accepted and fundamental doctrine of the Christian system. But we submit that when a doctrine is in flat contradiction of the Word of God, when it brings God's law into contempt, when it calls his wisdom, goodness, justice, and truth into question, when it brings reproach upon his character, when it belittles and misconstrues the work of Christ, and hinders the work and progress of the gospel, the fact that the great "father of lies" can be shown to be its author is hardly sufficient evidence for its truth.

No, the time is fully here when this stupendous delusion, "Ye shall not surely die," should be confronted with the straight testimony of the "Oracles of God," and driven from the Christian church. It is also high time that the believers in the Word should cease trifling with its plainest utterances and should manifest a willingness to acknowledge Him "who only hath immortality" as the only source of immortality to dying humanity.

Where Are the Dead?

So, taking our stand again on the immutable rock of God's Word, we turn away from all the wisdom of

men and inquire of Him whose "word is truth" concerning the condition of man in death.

"Man dieth, and wasteth away: yea, man giveth up the ghost, and where is he?" Job 14:10.

This is the question of the ages, the answer to which is fully given in the Bible.

The consciousness of man depends on the union of his breath with his body. This is clear from the following passage:

"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Gen. 2:7.

In imagination we take our stand back in the garden



"If I wait, the grave is mine house." Job 17:13

of Eden, and witness the creation of man. God speaks, and of the "dust of the ground" a form is made and lies before us. It is the form of a man. It is perfect in symmetry and complete in all its parts. All its organs are there, but it is lifeless. Its brain is not acting, its heart is not beating, its blood is not flowing. There is no intelligence, no thought, no knowledge, no wisdom, no memory, no consciousness. And all this is so because there is no life. In a short time this lifeless body is to become "a living soul." Now it is a dead soul.

No one will contend that there was any consciousness in this body as it lay there without life. It is not believed by any one that consciousness was produced from "the dust of the ground."

And now into the nostrils of the lifeless form the Creator breathes the vital "breath of life." Immediately the man is a *living* soul. The brain leaps into instant action. The heart begins to beat. The blood flows through the veins. The man now has intelligence, power of thought, knowledge, consciousness. And he has all this because he now has life.

The Origin of Consciousness

Consciousness has been produced. But how did it come? We have already concluded that it did not reside in the body, "the dust of the ground." Was it present, then, in "the breath of life?" No, for then it would have been present before the breath of life ever came into the body, and that would teach the pre-existence of the soul as well as its immortality. Surely no one will maintain that consciousness exists in the breath which we breathe, for then our consciousness would be in our nostrils into which God breathed the "breath of life."

If consciousness was not in the "dust of the earth," the body, or in the "breath of life," from where, then, did the consciousness come? It is at once obvious to all

that the consciousness was produced as a result of the union of these two elements. There was no consciousness either in the body or the breath before these two were united; but when the "breath of life" was breathed into the body, that union created a consciousness.

Therefore let it be forever settled that consciousness depends solely and altogether upon the union of the breath with the body. When that union does not exist, whatever may remain, it is certain that consciousness does not remain.

Death Results in Unconsciousness

Now let us reverse this process. Whether the consciousness of man will continue after death depends entirely upon what effect death has upon those things which produce consciousness. If death destroys those things which result in consciousness, then consciousness itself is destroyed by death. If death has no effect upon them and they continue their activities regardless of death, then consciousness continues in death.

Consciousness, as we have seen, is not the result of the working of forces outside of man, upon which death has no effect, but rather the result of the organization of physical structure, which death dissolves. Now, when man comes to die, the breath leaves the body; the heart ceases to beat; the brain ceases to act; the blood ceases to flow; the power of thought departs; there is no intelligence, no knowledge; and what has become of man's consciousness? It, too, is gone. All the processes of sensitive, conscious life are at an end. And the organism itself immediately begins to fall into ruin, and the body to dissolve into the dust from which it came.

As the consciousness depends on the breath being united with the body, it follows that when this union is broken up and the breath is separated from the body, the consciousness is destroyed, and there is no consciousness in death.

The Testimony of the Bible

We have the explicit testimony of the Scriptures to this truth of man's unconsciousness in death.

"Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. 146:3,4.

That is, there is no consciousness, no intelligence, in death. The ability to think and reason has come to an end.

Notwithstanding the fact that we have been told that when we die we will spend our time in praising the Lord, the Scripture says:

"In death there is no remembrance of thee: in the grave who shall give thee thanks?" Ps. 6:5.

"The dead praise not the Lord, neither any that go down into silence." Ps. 115:17.

That death is an absolute cessation of conscious existence is taught by the Wise Man in the following passage:

"The living know that they shall die: but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun." Eccles. 9:5,6.

This surely is sufficient to settle this whole question for every soul who is willing to take the plain words of the Bible rather than the theories of men. No words could have been chosen by the inspired writer to make the truth of man's unconsciousness in death any plainer than those which are used in this passage.

Analyze this verse carefully. Note its brief but clear statements. "The living know" something—"that they shall die." There is intelligence and knowledge with those who are alive; and this is just the opposite of death, for "the dead know not anything." There is no intelligence or knowledge in death. Death is the exact opposite of life. And "the memory of them is forgotten." In death they do not recall the scenes of life, as Spiritualism seeks to teach.

And their love has ceased. While in life the love of a mother may have centered in an only child, yet when she dies her love "is now perished"; nor does she, or her spirit, return to hover over the object of her affections, for in death there is no love. Nor does hatred continue in death. Hatred also perishes there, as does envy.

And with anything that is transpiring in all the earth the dead have nothing at all to do. "Neither have they any more a portion forever in anything that is done under the sun." They are unconscious of all that is taking place.

False Claims of Spiritualism

How impossible it would be for any of the people of God ever to be deceived by the lying claims of Spiritualism if these plain statements of truth were believed! How impossible for any one to be deceived by so-called spirits of the dead if the great truth of man's unconsciousness in death, so plainly stated in this passage, as in all the Bible, were confidently accepted!

Nothing is known by the dead of the passing of the years or of the condition and circumstances of loved ones on this earth.

"His [the dead man's] sons come to honour, and he knoweth it not; and they are brought low, but he perceiveth it not of them." Job 14:21.

The Bible plainly teaches that the dead are not in heaven. John 3:13; John 7:33,34; John 8:21; John 13:33; Acts 2:34.

They are not in hell-fire. (If they were, what need of a judgment?) Job 21:30; 2 Pet. 2:9.

They are in their graves. John 5:28, 29; Acts 2:29. They are all, both righteous and wicked, in one place. Eccles. 3:20. They are in the dust. Gen. 3:19; Dan. 12:2; Ps. 22:15; Job 7:21.

The grave is a place of silence, darkness, and repose. Job 3:11-19; Job 10:21,22; Ps. 88:12; Eccles. 9:10.

The dead are asleep. Deut. 31:16; 2 Sam. 7:12; 1 Kings 2:10; 1 Kings 11:21, 43; 2 Chron. 9:31; 2 Kings 20:21; 2 Chron. 32:33; 2 Chron. 26:23; Job 3:13; Job 7:21; Job 14:21; Ps. 76:5; Matt. 27:52; Acts 7:60; Acts 13:36; 1 Cor. 15:6, 18, 20, 51; 1 Thess. 5:10; 2 Pet. 3:4.

The dead exercise no mental powers, and praise not the Lord. Ps. 6:5; Ps. 88:10-12; Ps. 115:17; Ps. 146:3,4; Eccles. 9:6; Isa. 38:18, 19; Job 14:21.

The dead know not anything. Eccles. 9:5, 6, 10; Job 14:21; Isa. 63:16.

Death is an enemy, not a friend. Satan has the power of death, and Christ shall destroy both death and Satan. 1 Cor. 15:26; Heb. 2:14; Rev. 20:14; Hos. 13:14; Isa. 25:8.

Death Is a Sleep

In the Bible death is given a name which stands for unconsciousness. It is called a "sleep." Thus David says:

"Consider and hear me, O Lord my God: lighten mine eyes, lest I sleep the sleep of death." Ps. 13:3.

Death, then, is a period of unconsciousness, a sleep, from which all are to be awakened at the resurrection. With David's words above agree the words of Christ:



Invoking the dead at the grave

"These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep. Then said his disciples; Lord, if he sleep, he shall do well. Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep. Then said Jesus unto them plainly, Lazarus is dead." John 11:11-14.

Paul agrees with both David and Christ that death is a sleep.

"After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep." 1 Cor. 15:6.

And he says again:

"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope." 1 Thess. 4:13.

Daniel agrees with David, Christ, and Paul that death is a sleep. He says:

"And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Dan. 12:2.

At death, then, one lies down to sleep; at the resurrection he is awakened. Between death and the resurrection there is an unconscious sleep.

Luke agrees with these other inspired writers that death is a sleep. In recording the death of Stephen, he says:

"And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep." Acts 7:60.

David, the man after God's own heart, instead of being at the present time in heaven, as the theory of the immortality of the soul would teach, is in his grave sleeping. This is clearly stated by Paul in a sermon at Antioch in Pisidia, as recorded by Luke in the Acts:

"For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers [in the grave], and saw corruption." Acts 13:36.

David Not in Heaven

Peter declares explicitly that David has not gone to heaven. In his sermon on the day of Pentecost, he said:

"For David is not ascended into the heavens: but he saith himself, The Lord said unto my Lord, Sit thou on my right hand." "Men and brethern, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulcher is with us unto this day." Acts 2:34, 29.

The process of dying is not death. The loss of purity is not death. The loss of joy is not death. The loss of heaven is not death. In other words, it is none of these things which is meant in the Scriptures when death is spoken of. Nothing but the loss of life constitutes death. This will be seen in a passage contained in the book of Job.

"And why dost thou not pardon my transgression, and take away mine iniquity? for now shall I sleep in the dust; and thou shalt seek me in the morning, but *I shall not be.*" Job 7:21.

Surely no more forceful expression could possibly be used to show an utter cessation of existence than this. In death "*I shall not be.*"

The Dead in Their Graves

Job discusses this question of death in another chapter, and his conclusions are worthy of our close study. He says:

"There is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. Though the root thereof wax old in the earth, and the stock thereof die in the ground; yet through the scent of water it will bud, and bring forth boughs like a plant."

And then Job contrasts man with the tree:

"But man dieth, and wasteth away: yea, man giveth up the ghost, and where is he?"

And then Job answers this question by saying:

"As the waters fail from the sea, and the flood decayeth and drieth up; so man lieth down and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep."

From this it is plain that until the day of the resur-

rection, the day when the heavens shall depart as a scroll (Rev. 6:14), those who are dead will continue in unconscious sleep.

Job then exclaims:

"O that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and remember me!"

Notice the expressions: "Hide me in the grave," "keep me secret." They are descriptive of death. And having answered the first question, Job now propounds another:

"If a man die, shall he live again?"

And again he replies:

"All the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands." Job 14:7-15.

Attention is directed to the expression, "All the days of my appointed time will I wait." In what place he would wait, he tells us in another chapter:

"If I wait, the grave is mine house: I have made my bed in the darkness." Job 17:13.

Awakened at the Resurrection

The change for which Job waits in the grave is that spoken of by Paul:

"Behold, I show you a mystery; we shall not all sleep, but we shall all be *changed*, in a moment, in the twinkling of an eye, *at the last trump*: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." 1 Cor. 15: 51-54.

The change for which Job still waits is that from "corruptible" to "incorruption." While he waits for this "change," the grave is his house. This change will not be accomplished at death, as many are teaching,

but "at the last trump," when "the dead shall be raised incorruptible."

This same blessed awakening from the tomb is spoken of by Paul. Notice how clearly he sets forth the truth of this subject:

"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope." 1 Thess. 4:13.

And then Paul shows that they are not in heaven, but in their graves awaiting the resurrection.

"For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not precede [Revised Version] them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thess. 4:15-17.

The Resurrection the Hope of the Church

This was the time to which Paul was looking for his own reward, and not to death. He declares:

"Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me," not at death, but "at that day [the day of judgment]: and not to me only, but unto all them also that love his appearing." 2 Tim. 4:8.

Death is an enemy of the human race, not a friend. "The last enemy that shall be destroyed is death." But many have had their eyes so blinded by the subtle teachings of a false philosophy, born of the "ye-shall-not-surely-die" utterance of the father of lies, that they have had their hopes centered on death as the culmination of all their expectations of a future life. This is a grievous error. Let us fix our eyes and center our hopes on that great hope of the church, the resurrection from the dead, as the fulfilment of all our joys, and the entrance into that life "everlasting" which the gospel of Christ holds out to every repentant sinner.



CHAPTER TEN

THE WITCH OF ENDOR

THE experience of King Saul with the witch of Endor is often cited as proof from the Bible of the possibility of communicating with the spirits of the dead. And as this is the one solitary instance of the materialization of spirits, or necromancy, in the Bible, it is worthy of our attention.

First, let it be noticed in the record of this experience, which will be found in the twenty-eighth chapter of the book of First Samuel, that Saul had so far departed from the Lord that the Lord would not answer him. Saul greatly needed divine help and counsel, for "the Philistines gathered their armies together for warfare, to fight with Israel." And so, "when Saul saw the host of the Philistines, he was afraid, and his heart greatly trembled."

Saul's heart trembled with fear because he had forsaken God, and his heart was not right with the Lord. He was fearful that the time had come for him to lose not only his kingdom, but his life. God had told him through Samuel before this that the kingdom was to be taken away from him as a punishment for his failure to obey God in the matter of the Amalekites. 1 Sam. 15:28. Samuel, the great prophet of God, on that occasion had clearly set before him his fault, and after this Saul had pursued such a course that Samuel would have nothing at all to do with him. The record is that "Samuel came no more to see Saul until the day of his [Samuel's] death." 1 Sam. 15:35.

At this time of Saul's great need of counsel, "Samuel was dead, and all Israel had lamented him, and buried him in Ramah, even in his own city." So Saul could not inquire of Samuel, who, even before his death, would not counsel with him. And therefore, hoping to find relief from the terrible fears which were tugging at his heart, Saul went to the Lord, whom he had forsaken. But "when Saul inquired of the Lord, the Lord answered him not, neither by dreams, nor by Urim, nor by prophets."

Before Saul had departed from God, he had faithfully followed the instruction of God regarding spirit mediums (Ex. 22:18; Lev. 19:31; Lev. 20:27; Deut. 18:10-12) by driving them all out of the land of Israel. "And Saul had put away those that had familiar spirits, and the wizards, out of the land." 1 Sam. 28:3.

Saul and the Medium

And now in his great need, this wicked king, forsaken by the Lord, who would not answer him, gives instruction to his servants to search and find for him some one through whom he might inquire of the spirit world, in the hope that he might obtain the information which God withheld. "Then said Saul unto his servants, Seek

me a woman that hath a familiar spirit, that I may go to her, and enquire of her." This was his last step in disobedience to God. He knew that God had prohibited consulting with familiar spirits, witchcraft, sorcery, and Spiritualism. Yet in the very face of that prohibition he now seeks the opportunity to practise what God has forbidden.

His servants were successful in finding a medium. They said to the king, "Behold, there is a woman that hath a familiar spirit at Endor." So "Saul disguised himself, and put on other raiment, and he went, and two men with him, and they came to the woman by night: and he said, I pray thee, divine unto me by the familiar spirit, and bring me him up, whom I shall name unto thee."

But this spirit medium was very cautious, and said:

"Behold, thou knowest what Saul hath done, how he hath cut off those that have familiar spirits, and the wizards out of the land: wherefore then layest thou a snare for my life, to cause me to die?" 1 Sam. 28:9.

She did not yet recognize the king, or at least pretended she did not. She wanted some assurance of personal safety before she would consent to practise her forbidden art. And Saul gave it to her.

"And Saul sware to her by the Lord, saying, As the Lord liveth, there shall no punishment happen to thee for this thing." Verse 10.

Having secured this assurance, the woman asked:

"Whom shall I bring up unto thee? And he said, Bring me up Samuel. And when the woman saw Samuel, she cried with a loud voice: and the woman spake to Saul, saying, Why hast thou deceived me? for thou art Saul." Verses 11, 12.

Saul, who saw nothing, said:

"Be not afraid: for what sawest thou? And the woman said unto Saul, I saw gods ascending out of the earth. And he said unto her, What form is he of? And she said, An old man cometh up; and he is covered with a mantle. And Saul perceived [from this description] that it was Samuel, and he stooped with his face to the ground, and bowed himself." Verses 13, 41.

And then the following account is given of this Spiritualistic seance:

"And Samuel said to Saul, Why hast thou disquieted me, to bring me up? And Saul answered, I am sore distressed; for the Philistines make war against me, and God is departed from me, and answereth me no more, neither by prophets, nor by dreams: therefore I have called thee, that thou mayest make known unto me what I shall do. Then said Samuel, Wherefore then dost thou ask of me, seeing the Lord is departed from thee, and is become thine enemy? And the Lord hath done to him, as he spake by me: for the Lord hath rent the kingdom out of thine hand, and given it to thy neighbour, even to David: because thou obeyedst not the voice of the Lord, nor executedst his fierce wrath upon Amalek, therefore hath the Lord done this thing unto thee this day. Moreover the Lord will also deliver Israel with thee into the hands of the Philistines: and tomorrow shalt thou and thy sons be with me: the Lord also shall deliver the host of Israel into the hand of the Philistines." Verses 15-19

Saul Was Deceived

There are several things about this account which should convince any candid person that God had nothing whatever to do with it, and that Saul was deceived in thinking he was receiving a communication from the spirit of Samuel. When God refused to answer Saul personally, he certainly would not then send Samuel from the world of spirits, in response to the incantations of a witch, to do the very thing which he had just before refused to do.

If Samuel's spirit, supposing it to be conscious, had really appeared at this seance, it would not have received Saul's worship, for this is what is meant when it is said that Saul bowed himself to the ground before the spirit. Neither Samuel or an angel from God would have consented to receive such worship (Rev. 19:10; 22:8, 9), but an evil angel, or spirit, would have eagerly received it, and welcomed it.

This spirit pretended to be "disquieted" by Saul. To accept this as a genuine return of the spirit of Samuel would be to make the Bible teach that all the saints of the Lord, after they depart from this world, are still under the control and in the power of sinful mortals



"Saul died for his transgression" on the battle field

on the earth, and are compelled to obey them. If this medium had power to compel Samuel to come back to earth and talk to Saul, after Samuel had definitely refused to have anything to do with Saul; if every witch and wizard and medium has the dead so completely in his power that he can compel them to return to give information to whoever may pay for it, then we pity the dead. Under such a view, death must be a place

of misery and unrest, and all who die,—all the prophets, the apostles, and the saints of all the ages—are at all times liable to be called from their resting places at the bidding of spirit-mediums. We must believe, too, that the whole host of the dead, instead of being, as the Bible teaches, in their graves, are merely kept “on tap” in preparation for a call from any witch, wizard, necromancer, sorcerer, or company of ouija board triflers who may choose to have a seance in order to parade these patriarchs, prophets, and apostles before any one who may be willing to pay a quarter at a wholesale seance, or a dollar at a retail one. Any one who is ready to accept such nonsense is welcome, of course, to do so, but it does not appeal very strongly to any one who accepts the Bible.

An Evil Spirit

This account represents the spirit as coming up out of the ground. And this completely harmonizes with the way in which familiar spirits, not spirits of the dead, appear, according to the Bible, for we are told:

“And thou shalt be brought down, and shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be, as of one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust.” Isa. 29:4.

The Spirit of God had already left Saul at this time, and an evil spirit had taken possession of him. 1 Sam. 16:14. It was this evil spirit, or one just like it, which disguised itself as Samuel, and thus deceived Saul by pretending to be Samuel.

The communication which the pretended spirit of Samuel gave to Saul contained nothing but what was previously known, with the exception of the prediction that Israel would be delivered into the hands of the Philistines, and “tomorrow shalt thou and thy sons be with me.” The first part of this prediction was only what Satan might safely judge would come to pass, and the latter part was a falsehood. In the first place,

there is no proof at all that it was the next day on which Saul was slain, and the record seems to show that it was several days later. And in the second place, only three of Saul's sons died with him in the battle against the Philistines (1 Sam. 31:2), while two others lived for long years after this until they were hanged by the Gibeonites. 2 Sam. 21:8, 9.

It must be remembered, too, that this woman had a familiar spirit, which most certainly was not the spirit of Samuel, but which was undoubtedly ready and willing to act the part of Samuel, just as evil spirits today are ready to act the part of any one at all in Spiritualist seances.

Death in Spiritualism

Those who have ever found any basis in this account for believing that consulting with spirits through spirit-mediums was right, will be quickly undeceived if they will consider the reasons for the death of Saul. Those reasons are set forth very emphatically and clearly in the following passage:

"So Saul died for his transgression which he committed against the Lord, even against the word of the Lord, which he kept not, and also for asking council of one that had a familiar spirit, to enquire of it; and enquired not of the Lord: *therefore he slew him*, and turned the kingdom unto David the son of Jesse." 1 Chron. 10:13, 14.

So Saul was cut off from life for attending a Spiritualist seance and inquiring of the spirits. Certainly, then, it is manifestly impossible that this could have been the spirit of Samuel sent by the Lord, for this would be charging God with sanctioning a wickedness because of which Saul met his death.

This whole record of an ancient Spiritualistic seance does, however, teach one great lesson of vast importance. And that lesson is this, *There is death in Spiritualism.*



A vast confederacy for evil

CHAPTER ELEVEN

THE GREAT CONFEDERACY OF EVIL

BEFORE the creation of man a rebellion broke out among the angels in heaven against the authority of God. This rebellion was led by Satan. At that time Satan was a beautiful and glorious angel, a loved and honored leader of great multitudes of the heavenly host. His name was Lucifer. Exalted by his Maker to a position of great prominence and influence, he was able to lead many of the angels astray when sin found an entrance into his heart and mind.

That such a beautiful and holy angel as Lucifer can fall into sin, and even change his nature until it becomes essentially sinful, is proved by the fall of man. Thus we have the record that God made man at the first

"upright" (Gen. 1:27; Eccles. 7:29), but now not only is his nature evil, but also "every imagination of the thoughts of his heart" is "only evil." Gen. 6:5; 8:21; Ps. 53:1-3.

Thus, too, the angels, that higher order of created intelligences than man (Ps. 8:4, 5), were created in a pure and sinless condition. But they did not all retain this condition, for we have the record that certain of the angels "kept not their first estate, but left their own habitation." Jude 6. They had all at one time been among "the elect angels" (1 Tim. 5:21), but now the Bible divides the angels into two classes, "the elect," and those "that left their own habitation." Of these latter Peter says that "God spared not the angels that sinned." 2 Pet. 2:4.

From these Scriptures we secure three important facts. First, certain angels who were originally pure and holy fell into sin. Second, these fallen angels by this apostasy lost their standing with God. Third, in addition to this they came under God's heavy displeasure, for he "delivered them into chains of darkness, to be reserved unto judgment." 2 Pet. 2:4.

Lucifer an Apostate

That Lucifer was one of the great princes of the kingdom of God in heaven before his fall, holding a position under Jehovah, the Creator, which made him a leader of a great host of angels, is evident from such passages as Isa. 14:12-17, and Ezek. 28:12-19.

So there was a time when Satan was "in the truth." But he "abode not in the truth." John 8:44. That is, he became an apostate, the leader of a great apostasy against God.

Through his position as a leader of influence and power he was able to deceive many of the angels and lead them to follow him in rebellion against God. It was at this time, when Lucifer was determined to break once for

all with the divine government, that "there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven." Rev. 12:7, 8.

Thus, as a result of his rebellion in heaven against the government of God, Satan and the angels who followed him, were cast out of heaven.

"And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him." Rev. 12:9.

Satan undoubtedly knew that it was the plan of God to people this earth, as the other worlds had been peopled, with a race of intelligent creatures, and he determined to thwart this plan by causing the human race to join him in his revolt against the majesty of heaven. This he did, as has been shown, through a spirit medium, the serpent, in the deception in the garden of Eden, which resulted in the fall of the human race.

A Vast Confederacy

Thus in our study of Spiritualism we must ever bear in mind that there are on earth a vast multitude of invisible beings clothed with supernatural power, called "demons" by the Scriptures of truth, wholly evil in character, and who, with the most intense hatred toward God and man, are constantly engaged in the most bitter warfare against the welfare of human beings and the glory of God. These unseen, yet intelligent, beings can work equally as well in the darkness as in the light, while their presence remains unperceived and unrecognized. They can come into a room like the viewless air, and are able to work through visible and bodily forms as well as control living beings. They can change their location with the rapidity of thought. Having lived for thousands of years, they have the advantage of the wisdom and experience of the ages; they can recall facts

that are past long ago, which no living man could possibly know, but which may be found afterwards to be true. They can assume disguises innumerable, impersonate any character, and can call to their assistance at any time a vast multitude of other beings like themselves. This vast confederacy of evil is presided over by a chief who once dwelt in the courts of heaven, but



"He [Satan] was cast out into the earth, and his angels were cast out with him"

whose present supreme aim is to ensnare the human race to its eternal destruction, and who aims at pressing every event and circumstance of human life into his fiendish service.

Principalities and Powers of Evil

It is evident, when these things are considered, that these evil angels, under such a superior and intelligent control, organized as they are into companies, divisions, "principalities, and powers" (Eph. 6:12), and inspired only with the object of doing mischief, deceiving, and misleading, possess faculties and opportunities for doing a vast amount of harm. By such spirits the unwary can be easily controlled, terrorized, deceived, and injured. They can lay and execute the most dangerous plots. They can cause their enemies to render them service unconsciously and ignorantly. They can take the credit for good which they have never done, and put off upon others the blame for evil which they have themselves performed. In this way they are able to confuse all conceptions of right and wrong, calling evil good, and good evil. And especially is this true when they work among those who deny the very existence of such beings. Under such circumstances they are able to accomplish an amount of mischief and deceit too great for mortal man to comprehend.

Through all the ages of the past these wicked spirits have unsettled the minds of multitudes of people, and led many into madness, insanity, and ruin. Through all their history they have never yet been known to make known any truth of importance which has not already been revealed in God's Word, or discovered by the aid of good men of science. Not one sinner have they ever led to Christ for the forgiveness of sins, nor is there one among all the millions of Spiritualists who has been savingly converted to God by Spiritualism, or with the help of the spirits. Their invariable testi-

mony is against the Word of God. They repudiate the plan of salvation which that Word reveals. Their attitude towards Jesus Christ is today what it has always been—"Jesus of Nazareth, let us alone; what have we to do with thee?" See Mark 5:7. By their denial of the fall of man, the atonement of Christ, and the salvation of man by that atonement, they sweep away at one stroke the whole plan and purpose of God as revealed through Christ and the Bible.

The Mightiest Forces

Scientists have found themselves perplexed and baffled in their investigations of this system. But this, as has been pointed out, is not to be wondered at when scientists come to such an investigation denying that such mighty forces exist. An infidelity and skepticism which doubts everything for which it cannot find an explanation, and which denies everything which it cannot weigh in a balance or measure with a foot rule, we may expect to see imposed on and deceived when it comes to deal with the mightiest forces in the universe. If unseen, imponderable, undefinable, incomprehensible energies lie about us everywhere, in the mysteries of electricity, the force of gravitation, the vegetative secrets of nature, many of which are still inexplicable, invisible, unmeasured, and immeasurable, but which, notwithstanding this, still rule in our material universe with incalculable power and mathematical exactness, why should it be considered unbelievable that other forces and powers and influences and intelligences of which our learning and philosophy take little or no account, may rule and control the hearts, minds, souls, and bodies of men?

Asserting Omniscience; Demonstrating Ignorance

Scientists who deny the existence of such forces simply because they cannot explain them are centuries behind the times. What can they explain? What explanation have they been able to give us of the mysteries of seed,

of plant, and of flower? True, they can trace the steps in the growth of such things, but can they explain those steps? Can they explain the generation of life, the growing of fruit, flowers, colors, odors, poisons, from the same identical soil? Can any scientist tell us why a mere whiff of air or the odor of a flower produces on some constitutions just as powerful an effect as a strong drug? Can they explain why a heart should be broken



Can they explain the mysteries of seed, of plant, and of flower?

or a life ruined and destroyed because of an evil passion, a disappointment, a harsh speech, or a look of hatred? Can they explain the connection between mind and body, and thus reveal why wrong habits of thought will produce physical disease?

And if, as all scientists well know, the sensitive minds of some persons can be depressed and deranged by the will, the glance, the word, or even by some secret in-

fluence or thought of others, why should it be thought a thing impossible that invisible spirits, cunning as the devil, swift as electricity, subtle as magnetism, and as unaccountable as gravitation, may work on human minds and bodies until the mental equilibrium is unbalanced, reason is subverted, and life itself is destroyed?

Those who today deny the existence of such agencies of evil, and say that the working of such forces is an impossibility, in the face of the clear teaching of the Bible, are merely asserting omniscience for themselves while they are demonstrating ignorance.

The Spirits of Devils

The Bible teaches that each child of God has an attending angel from the courts of heaven. Matt. 18:10; Acts 12:12-16. Without doubt each person has also an evil angel attending him constantly. This evil angel, who is under the direction of Satan, knows all that the person has ever done, all that he has ever said, all the secrets which he thinks are known only to himself, and all the things he has carefully kept from the light of day.

It is this evil angel, who has been in constant attendance on the person in this life, which appears in a Spiritualist seance and impersonates that person. That evil spirit can tell at that seance all that the person himself could tell if he were actually there. It can reveal secrets which were known only to the one who is dead and the inquirer at the seance, and this revelation appears of such a supernatural character to the inquirer, that, not being fortified by the truth of the Bible regarding the condition of the dead, he is convinced that he is in actual communication with the spirit of the dead. He is led on to believe "doctrines of devils" (1 Tim. 4:1), because, once convinced that it is one who loves him who thus speaks to him, he is then ready to believe any message he may receive. Thus he is drawn away from God into this terrible delusion.

The spirits which appear in the dim light of the Spiritualist seances are not the spirits of the dead, but are the spirits of devils. This movement is the latter-day working of the one who was cast out of heaven, and all the people of God should guard themselves against it with the utmost care.

The Bible Our Only Protection

As many will be brought into contact with these spirits which impersonate the dead, they will find themselves confronted by a power which they will be utterly unable to withstand or resist. Appeals will be made to their sympathies, and before their eyes miracles will be wrought which will convince them that this fearful delusion is the great power of God. They will be led to disbelieve the Word of God, which opposes the false claims of Spiritualism, and will thus be led on until God departs from them, as he did from King Saul, and they are completely entangled in the snares of the devil. Thus thousands and hundreds of thousands will lose their souls in this final effort of Satan to deceive the whole world and take it captive. Our only protection against this powerful delusion is to become acquainted with and firmly believe the inspired teaching of the Bible concerning the dead.

The Bible solves forever the dark problem which has so long brought perplexity and distress to the world. It lights a lamp of hope for all who are weary and heavy laden. It gives assurance of life beyond the grave, a glory that shall never end. It strengthens the hearts of those who mourn, brings comfort to the bereaved, and points us forward to the better, brighter day which is so near at hand.

It shows to be false the revelations which are made by Satan and his angels through spirit mediums. In order to save from the snare of Satan all those who have been trifling with spirit manifestations, it sends forth

this awful warning: "For this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness." 2 Thess. 2:11, 12. It commands us to "resist the devil," and promises us that he will flee from us. Jas. 4:7.

May the reader of this book fully heed the warnings, the promises, and the teachings of the Bible. Connect yourself with the cause of Christ, love him and his Word sincerely, serve him with faithfulness, let your dependence for salvation be placed alone in his atonement, walk by faith, lead a holy life, and ultimately you will triumph over Satan and all his emissaries. You will thus be able to sing the victor's song of "Glory to God and to the Lamb," and to join with grateful heart in the shout, "Thanks be to God who giveth us the victory through our Lord Jesus Christ."

With Paul, "I would have you wise unto that which is good, and simple [or blameless] concerning evil. And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen."